THE KEY OF ARCAZAIEL

transcribed by

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Prophet of the Aquarian Age

received clairaudiently

and

THE NUCTEMERON OF APOLLONIUS

edited by

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Ascended Prophetess
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CONTENTS

1 PSYCHIC COMMUNICATION AND THE PROBLEM OF LANGUAGE

2 THE HOUR OF PREPARATION

3 CHRIST THE INITIATE

4 THE NATURE OF EVIL

5 THE CELESTIAL ESSENCES

6 ASTRAL SPHERES

7 ASTRAL AFFINITIES

8 THE TWILIT PATH

9 THE RESURRECTION AND THE LIFE

10 NIRVĀNA

11 INCARNATION

12 THE WHENCE AND WHITHER OF CREATION

13 THE DESCENT INTO MATTER

14 THE MINISTRY OF ANGELS

15 FUNDAMENTAL CREATION

16 AFFINITIES IN MATTER

17 NATURE SPIRITS

18 THE CREATIVE ELEMENTS AND THE POWER OF GOD

19 THE ILLUSION OF MATTER

20 THE PLANETARY RAYS AND THE ESOTERICISM OF COLOUR

21 TO "THE UNKNOWN GOD"

22 THE LORD OF THE WORLD

23 MAN AND THE UNIVERSE

24 INDIVIDUALIZATION OF CONSCIOUSNESS

25 THE BIRTH OF THE SPIRIT

26 APOLLONIUS

27 THE BIRTH OF A PLANET

28 CONCLUSION

29 EPILOGUE

30 BENEDICTION

APPENDIX 1: AN ACCOUNT OF ORIGINS

APPENDIX 2: THE NUCTEMERON OF APOLLONIUS

PREFACE

Marjorie Livingston's “Explanatory Note” prefacing her book “The Harmony of the Spheres” (1931) pp ix-xiii

To those who are interested in the augmentation of our meagre human knowledge by so-called super-normal means, the term “inspirational” might seem a trifle ambiguous.

So in offering this short volume of inspired script I feel it is necessary to explain that it is not my own, but excels infinitely my resource of knowledge and my power of expression. Nor have any mechanical means been employed in its reception; no ouija-board was used, nor was my hand guided.

As a musician may hear a melody welling from the unplanned depths of his hidden self, so have I heard this super-normal teaching within the recesses of my mind, and I have striven to write, literally, as the Spirit moved me.

I do not think my experience is extraordinary, or even uncommon. Those who have sought God sincerely are familiar with the promptings of the divine Voice, and those who are occupied exclusively with mundane affairs seldom go through life without contacting a guiding Power for which they can find no name.

It is always invidious to attempt to link these Spirit-Realms with a Personality, and the use of a name, especially if it be a great one, nearly always leads to idle controversy. Yet one must needs give honour where honour is due, and I cannot let this script go out into the world without referring to the name of Apollonius of Tyana as linked with the gift of the truths therein contained.

This book is by nature a sequel to a former work, *The New Nuctemeron*, published last year, which contained a definite reference to the conjectural writings of Apollonius, long since destroyed. Both these volumes were dictated to me by one who names himself Arcazaiel. At first, I accepted this name as a pseudonym of Apollonius, but I have since discovered he is a separate personality, and acts more or less as the Scribe, or interpreter of Apollonius. This who are interested in psychic matters will readily understand that the vibrations of a great soul are very rapid, and this fact makes contact with a living Medium a very difficult matter.

Since *The New Nuctemeron* appeared, I have frequently been asked my reasons for the presumptuous belief that one so great as Apollonius should condescend to write again through such a channel as myself. I did not come easily by such a conviction. My own clairvoyant vision has been a great help to me, and the sequence of evidence through other Mediums, too lengthy to enumerate here, has been a sustaining comfort.

For the benefit of those whom it may interest, I will draw attention to one item of internal evidence:

On the completion of the present book, I lent the MS. to a friend who possesses a remarkable library. Thereupon he lent me a book, the existence of which was unknown to me: Whittaker's *Apollonius of Tyana, and other Essays*.

In this work there are a few quotations from the epistles if Apollonius and I found no less than four parallels to my own script. In the interests of brevity, I will quote only two. On page 3 of Whittaker's book is the quotation: “. . . . some wonder whence cities are unfortunate, while they do ill in great things. *O folly! . . .“* Referring back to page 36 of my own script, I found the expression, “What foolishness is this!”

Again, there is an interesting passage on page 5 of the *Essays*:

“The teaching of Apollonius himself . . . laid stress rather on the transcendence of the supreme Divinity. In the earlier part of the letter what is supposed to be the Platonic or Pythagorean doctrine of immortality is inserted. Death and birth are alike only in appearance. There is alternation between the visible and tangible of nature and the invisible and intangible of essence, but in reality nothing is created or destroyed.” The same idea is embodied in page 19 of this book: “To you, the arrival of an incarnate spirit within the orbit of its physical existence is hailed as a birth. To us, it synchronised with that which to you is death. Death and Birth are one. The death of a spirit within one cycle is the act of incarnating into another.” The same theme is also enlarged upon later in the volume.

Another objection that has been raised is that the trend of these writings is Christian, and that Apollonius in his last incarnation was a Pythagorean philosopher of the Stoic school.

Those who have studied the life of Apollonius, so far as it is known to us, will have noted that the Philosopher, although staunch to his own faith, was considerably interested in other schools of thought, and was quick to appreciate all that was beautiful on other lines of philosophy. I am told that during the two thousand years Apollonius has passed into the Sublime World, he has become greatly attracted to the Christian doctrine and Personality of Jesus. This, I admit, to a matter for conjecture, and cannot be proved in our world, one way or another.

There remains the alternative explanation that all super-normal inspiration is sensitive to the colouring matter in the Medium's brain, and so, as a Christian, I may have interpreted the sayings if Apollonius in the light if Christianity. Personally, I am inclined to discard this explanation for the reason I have been controlled by other discarnate Minds, and have been impressed with the ideals of other and earlier

religions which have been expressed through me in a manner entirely free from Christian bias.

I offer this brief introduction as explanatory rather than controversial. After much doubt and unrest, I am convinced of the authenticity of the script and of the identity of its author. I do not expect others to be sufficiently interested to take the pains I have taken towards verification and identification, and I send out the result of my labours with the hope they may bring light and solace independently of the question of their true source.

For the rest, we marvel no longer that the human voice should travel to us on wireless waves from the ends of the earth. Should it necessarily be a source of wonder that the voice of a great Teacher should linger in the ether of the Briatic world of Mind, and those of us who love the truth should be enabled to tune in our souls to respond?

MARJORIE LIVINGSTON

GREETING

We write not to give you all that can be told, but rather to give a key to mankind that each may unlock for himself the door of the secrets which he needs individually. The key, then, is given into your hand. Use it as you are able, and to him who is skilful, the more shall be revealed. And

to him who is unready, he shall not know how to open the door of the mysteries, even whilst the key is within his palm. The tree is growing in the Garden of each Initiate. I cannot take of the Fruit for you, but every man must gather for himself and eat. Therefore this book reveals only that which is sufficient to indicate that which is concealed. Seek, then, and you shall find; knock, and it shall be opened unto you. . . . . We who have travelled through many incarnations greet you with love and understanding, striving to pass down to you that which is most needful at the present moment of evolution.

ZABDIEL
ARCAZAIEL, THE SCRIBE
APOLLONIUS THE TYANEAN
AASHAR, PRIEST OF RA
LEADER
A PHILOSOPHER OF ANCIENT GREECE
THE HIEROPHANT, THE MASTER OF OUR GROUP

1 PSYCHIC COMMUNICATION AND THE PROBLEM OF LANGUAGE

1.1 In the Name of the Father the Unmanifest; in the Name of the Cosmic Manifestation which transcends all vehicles of expression; in the Name of the Divine Spirit which is the Life-Current of all worlds. Amen.

1.2 We of the transcendental world salute you, and through you, the community of man.

1.3 It will be read hereafter in this volume that the entirety of a man's Self, the full expression of his complex nature, divine, human and perverse, is not to be contained within the narrow confines of a vehicle of flesh and blood such as constitutes your physical body.

1.4 The gamut of self-expression permitted to the incarnate ago is bounded by the capacity of the human brain.

1.5 A discarnate Soul, therefore, in controlling a Medium, must bow likewise to a similar limitation. His own vibrations may quicken the cerebral matter of the Medium into a higher form of activity, but he can give expression on a physical plane to that aspect of himself only which can be manifested through the natural organism of the Medium.

1.6 We possess ourselves of a human body even as an incarnating soul possesses himself of a potential form which he finds within the parental protoplasm. If you will, we are born into the flesh of the Medium even as an infant is born into a new expression of flesh. The difference lies in the distinction that whilst we possess ourselves of a mature body, and acquire it for a temporary vehicle of our personality, the incarnating Soul has the task of evolving his own form from the physical elements provided by the parental fluids, and retains this body for himself for the period of its endurance.

1.7 Such a body is the unique property of the inhabiting soul, and it may only be yielded to a controlling spirit with its possessor's free-will and consent. Also, the fact must be considered in this context that the influence of its possessor never departs from it.

1.8 The personality of its rightful inmate pervades indissolubly the atmosphere of every temple of the body. The controlling spirit is a guest

therein, and whilst expressing himself individually, must bow to the influence of the mortal home in which he sojourns.

1.9 It is to be remembered, therefore, in all volumes of script which you term "psychic communications," first that the controlling spirit is not able fully to express himself through a physical Medium, and secondly that he is subject to the Medium's personality to a greater or to a lesser extent, according to his own power of control, and to the Medium's ability to give full scope to his guest.

1.10 By entering the trance state, the Medium offers to the Control a little hour of mortal life, a tenuous and brief incarnation. I will put in your own language: he has sub-let the temple of his body, but the furniture within is still his own. He still holds the lease of that temple, and he will return to complete the period of his tenancy.

1.11 The method of our entrance is by affinity of Mind. To the mind, the body is an automaton. A movement is conceived in the brain, and the limb responds automatically. Your physical body is the puppet of your brain; so also is your psychic, or integral Self the puppet of your Mind.
1.12 The physical, or normal, consciousness stands in a mean position between two planes: the super-conscious and the sub-conscious Self. These are the two poles of human awareness, the one positive and active, and the other negative and receptive.

1.13 In this present work, all three phases of consciousness are involved. It is only by a positive and active projection of the mind beyond the confines of the body that the super-terrestrial world and its Teachers may be contacted. It is the negative and receptive consciousness which stores the sublimated knowledge there obtained, and it is the normal brain, the balancing faculty, between these two extremes that can transcribe into the language of earth that which it has learnt in Heaven.

1.14 It is the work of the Medium to transpose that which he has learnt, as a musician transposes a harmony, and to rewrite it in a lower key. We also have had this task already before we might even contact with the mind of one still incarnate. The vibrations of a super-terrestrial life, normally intangible to you, must be rendered tangible, and speech which transcends language must be expressed in terms of earth.

1.15 Those discarnate souls who, of their own will and accord, leave those abiding-places which are their natural environment in order to make contact with you, re-enter an inferior element. Their coming necessitates a lengthy preparation. They are obliged to condition themselves in order to retain their grasp upon the elements of earth and to activate their consciousness in an inferior plane.

1.16 As such a Soul descends, so his lodging becomes more restricted, and he finds less and less facility for self-expression. The states of consciousness which surround him do not respond to his thoughts and emotions as is the custom in the worlds of high vibration, and he himself discovers that his powers are becoming limited, and his consciousness constricted by the density of the elements.

1.17 He cannot pour the full quality of his liberated Being into the mould of earth for the reason that no terrestrial form is able to contain it.

1.18 You yourselves are well aware, even whilst travailing in the body, that you find many contacts restricting to the faculty of self-expression. There are certain fellow-men who are unable to comprehend the expressions of your mind, who misinterpret your every action and surround you with an aura of disharmony. You cannot express your true Self, even the little you yourselves know of it, to such as these. You condition yourselves automatically, unconsciously, in order to contact them. You are constrained to take somewhat of their nature upon yourselves in order to facilitate free intercourse. As a result, your

vibrations are lowered, you become irritated, depressed, perhaps angered. You will be unable to manifest the highest within your own nature.

1.19 Therefore, if you must adapt yourselves to meet with those on a lower plane of your own incarnate life, so must we also adapt ourselves when we come from the etheric world to greet you upon your plane.

1.20 We cannot give you all we wish to give; for one thing, it cannot be expressed in language, for another, you could not understand, because there is no analogy that can present it to the human imagination. And again remember that which we give is qualified by that which you are able to receive.

1.21 This have I written in order that I may have a working simile by which I may explain the difficulties which beset the undertaking of such a work as this.

1.22 If we would give our teaching to earth, we must give it through a physical Medium. By no other means can it become manifest in matter. Now, it is impossible for us, whose vibrations are of the Spheres, to make contact direct and unconditioned with a Soul still closed in the physical body. Our presence would be utterly intangible because he himself would possess no faculty attuned to our vibrations. Should we make use of the elements in order to reach him, we should destroy him.

1.23 In order, then, to manifest, we are constrained to gather some material from the aura of the Medium by which we may reach his brain. Now, to us, this material is dense. I hesitate to say it is unpleasant, but it is sufficiently physical to be difficult to manipulate, and once we are muffled within its clouds, we become restricted both in mind and body.

1.24 I use these words advisedly. Our mind is not changed from our mind on earth, because it remains the basic seat of consciousness.

The change is in the freedom of its functioning, for in earth life its outward expression is limited to the capacity of a material brain, and on our plane that which corresponds to the cerebrum is of less constricting material. That we have a body is a fact too well established to be discussed. The Soul remains clothed until it attains the realms of Motion far beyond the conception of man either as regards to time or space. And it may be that even then the Soul of man may express Form in relation to his environment, though the lightness of the earth body will have passed away.

1.25 Therefore, as I speak with you, I am not manifesting with complete consciousness. Much of which I am normally aware is indistinct to my vision. I am troubled by the miasmas of earth and restricted by my environment. Go you within the earth, to some cavity deep within the mine, where the air is rare and the encircling walls oppressive, and you will have gone far to come at my meaning.

1.26 Furthermore, I am in a strange country. You know not the language of our Spheres, neither are you cognizant of our dimensions. That which I give you has need to be interpreted, and for much there are no words at all.

1.27 Nevertheless, O daughter, there is much also which shall be given you, for the Spirit of the Comforter has descended and is able to inbreathe all Wisdom even into the nostrils of earth, and it is upon that Spirit that I call, in the Name of the Lord, that the Word may come again into the hearts of men.

1.28 That which is beautiful in your aura enables us to make contact with you. That which in you is complementary to our own personality produces responsive vibrations according to the laws of affinity. Nevertheless, speaking relatively, the vibrations of the Spheres are rapid, and your own are slow. Therefore are we constrained to control our velocity whilst yours must be accelerated in order to produce

reception. Your wireless set gives forth discordant notes that are not in the ether when its component parts are not set in perfect tune.

1.29 It is only within the Heaven of Heavens, Nirvāna, that conversation shall be untrammelled, and there shall be free intercourse among the peoples of divine creation. In your earth plane your conversation is more limited than you realise, and given to misunderstandings. No emotion, no idea, may adequately be expressed in words. You rely much upon vocal tones and facial expression to convey your meaning, and furthermore, to a large extent, there is telepathy between you that shall augment the repetition of syllables. Yet you cannot open your heart and claim that a fellow being has understood.

1.30 Each word you utter sets in motion a very complex set of physiological machinery. Your voice produces sound waves, or oscillations, which disturb the natural vibrations of the ether. These waves pass out through your own aura and are affected by it; they then pass into the aura of the listener and are again affected, so that their complexion undergoes a subtle sense of change. They then impinge upon the tympanum of the ear and their expression is conveyed to the cortical centres where they regain their form as spoken words. The brain passes the impression received to the mind of the individual, where it combines with the emanations which mind receives from mind direct without the intervention of physical machinery.

1.31 Now, at the end of this process the spoken word remains unchanged, just as a tune, projected into the ether, remains unaltered when it re-materialises through the medium of a receiver. Yet no one person on your plane shall hear those words exactly as they were spoken by another. The chemical action of their own aura has modified or enhanced them.

1.32 The greater the sympathy between two persons, the more correct will be the impression received, but it will never be exact. An artist and an artisan may stand together beholding the same landscape. Think you their vision will be identical? Indeed it will not. The artisan will see with his physical eye, and then inadequately, because his aura is dense by reason of his strong contact with physical conditions. The mental aura of the artist will contact with the radiations of all natural life, and he will therefore become aware of much that was invisible to his companion.

1.33 So with speech. I emphasize this aspect of the matter because it is one that has been much ignored among you. The human being is hurt when he is not understood, but he must console himself, for on your plane there is naught that attains to perfection, and he shall travail but a little while within the trammels of the physical world and shall enjoy thereafter the wider comprehension of the Spheres.

1.34 On our plane, mind contacts consciously with mind, and a human soul radiates light and colour and perfume which, being the true emanation of himself, is not subject unduly to misunderstanding. Nevertheless, it is still subject to the conditioning action of the aura, and intercourse is not perfect, for although we progress towards perfection we have not attained it, no shall we so attain until we have come to the Capital City which is the Nirvāna of God.

1.35 I have touched here upon an aspect of the fourth dimension, the aspect of vibration reacting on Matter. This vibration interpenetrates the solid and renders it volatile. It renders it also responsive, that it may expand under positive, or thermal, influence, or contract under negative, or electrical, pressure. Therefore in the fourth dimensional region there is no solid as you know it, but a potent vibration expressed in Form. You are conscious that your solids are atomic structures, but you have affinity only with their outer expression, and have little influence over their elemental consistencies.

1.36 In our Sphere the power of mind reacts upon vibration and produces form both automatically and consciously. The spoken word may be controlled after it has left the lips. This same law applies to you also, but it is not demonstrable on your plane, and if used at all, the act of exercising it belongs to the mental category, for the proximity of the Spheres is only relatively a matter of geography, as you have been told.

1.37 You have, then, two modes of speech, one in which your own organs emit vibrations capable of transmission, through which certain wave-lengths, or sounds, produce that which you call language, which is merely a code that the receptive brain can translate into meaning. Then there is the contact of mind with mind upon a psychic basis. Beyond this limitation Spirit communes with Spirit in harmony of soul-matter.

1.38 "There is neither speech nor language, but their voices are heard among them."

1.39 Our progress upward is a progress from diversity into unity, from complexity to simplicity. The sciences become aspects of one Science, the arts aspects of one Art, the philosophies of Universes are merged into one Philosophy. All creeds, purged of flaw and falsity, shine as the facets of one comprehensive Creed. So also are science, art, philosophy, and creed in themselves but aspects of cosmic manifestation patient, and shall be absorbed into Unity.

1.40 The highest analogy we may give in order to render our conditions clear to you, is the conception of Harmony. There is an esotericism behind this word which pervades all universes, and signifies a dimension beyond the capacity of human comprehension. It is an extension of vibration, interpenetrating vibration, and, in fact, productive of it, for I needs must work backwards in my explanation, proceeding from the known or physical to the Unknown or Celestial,

whereas it was the Celestial which existed in the Beginning and became ultimately productive of the physical.

1.41 So harmony is demonstrated in vibration as a scale of notes. This does not of necessity imply sound. It includes also colour, perfume, numbers, and other manifestations intangible to you in the material world. All are aspects of a fundamental principle, and all express Language.

1.42 You have seven notes in your musical scale and seven colours in your spectrum. When you sound a note, a colour is produced accordingly by reason of the affinities of harmony. If the note is in tune, the colour is pure. If the note is flat, the colour is tinged by the shade next lower to it in the spectrum. Dis-harmonious sound produces a clash of colours. I speak here of the interaction between physical and astral conditions which can be visible to you clairvoyantly. Sound, then, produces colour. Colour contains mineral properties which affect the human constitution of man, working through his aura and affecting the chakras and so reaching the physical conditions.

1.43 You tune in the instrument which is your body, that your mind may be able to transmit that which it has heard within the inner chambers where it has communed with my mind and has received that which I am permitted and able to give.

1.44 It is thus the teaching of the plane which is known to you as the Fourth Dimension is able to contact your own plane, and you may partake of the learning of a people who have advanced one step upon the road of progress.

1.45 Even so, we also learn from other Spheres, and they from those which are higher still, so that wisdom is drawn from the source of all wisdom and cosmic needs are fulfilled.

1.46 All your elements are links with the cosmic world; light, fire, water, all these are bonds between you and the spheres of motion, but the bridge which man may construct for himself is the human element of love and understanding, and the human mind is paramount as a point of contact between the phases of intelligent creation.

1.47 So once I hearkened, when I lived on earth, to the Voice of the Unseen, and now I am but a voice to you, I strive to teach that which once I taught my fellow-men in common speech, and not that alone would I teach, but also those things which I have learned since the day I quitted earth and new avenues of experience and learning opened to me, and the great vista of immortality was spread before me.

1.48 One word you have coined which hath no meaning. It is the word "end." In all God's vast cosmos there is nowhere any end. You on your plane have metamorphosis, change, transmutation, but you have no End.

1.49 You may take your Omega, but it ends no alphabet, for it links again with Alpha in Him Who has neither end nor beginning, but is forever All-in-All. Omega is the lowest point of the Arc of Involution, and at one with Death there is Resurrection. No action you perform on earth is ever ended: it has its equal in Immortality. No life is ever ended, for it has its source in Him Who is Life everlasting.

1.50 Your own scientific observations commence to show you the fallacy of the premise of the straight line. There is no such hypothesis within cosmic creation. You may employ a line which you deemed to be straight, but it is only so in relation to your environment which is, in fact, in a state of flux.

1.51 Your lines, apparently straight, correspond to the curve of the earth's surface and are subject to terrene vibrations. You have, in fact, created a section of a circle or polygon or ellipse, which contains a

potential continuation which would create a geometric figure. Your own earth life or incarnation is like unto your simple line; it, also, has its potential continuation. You thought I would add "and completion," but that which is subject to vibration is never Absolute, and here I repeat, there is no such hypothesis as "End."

1.52 So we, in our continuing Country, find you means to send our messages to you in the old land from whence we came from more than one eventful incarnation. Thus it is not strange, but natural, that we should seek to make our word heard among you, and our knowledge apprehensible.

1.53 Is not prayer the means by which you seek to transmit the desires of your mind to the Intelligence of God? If your thoughts are enabled, through the intervening conditions, to reach God, then shall not the Word of God reach you likewise?

1.54 To the materialist I say, let him solve the riddle of his own Mind ere he aver that the material and visible world is the extent of creation, and existence bounded by the limitations of his own bodily senses.

1.55 So the thought-forms which we project shall contact your mind, and the brain will transform them into speech and language which shall be understood by your people, and the work shall go forth and the seal of the Master shall be upon it.

1.56 For man at this time is bringing calamity upon himself because his mind is set upon cruelty, upon lust and greed, and these things are the perversion of the perfection which God ordained in the beginning, and which alone can continue in harmony with His Holy Laws.

1.57 But such calamity may yet be averted if man will learn the way of truth and wisdom.

1.58 There are Initiates upon earth who belong not to the earth, and much is demanded of them because much has been given, and they have been held the Light of the Inner Sanctuary, but God demands not this service of man. We plead with him only that he will withhold from the infliction of pain, from the prostitution of the body and from the supreme selfishness which controls his heart at present. There is a Sanctuary within his own mind where all the Thou Shalt Not's are written, as on tablets, upon the wall.

1.59 So, if man will hearken thus, he is already in touch with the great cosmic Forces which shall purify and inform him, and power shall be giving him to conquer the synthesis of evil, and he shall rule over the earth in wisdom and inherit the Kingdom of God which is not a Land of inaction, but a cosmic World of unity and endeavour.

1,60 Therefore I, who taught the people once upon the shores of the Aegean Sea, strive in all humility, out of my larger learning, to teach again the people of your modern world.

1.61 And thus I entrust this my work to you, my Medium, to transmit it so well as you shall be able, in order that it will be explicit to all who will hearken to us.

1.62 Our protection and our blessing is upon you. Amen.

2 THE HOUR OF PREPARATION

2.1 In the name of the Father, of the Son, and of the Holy Spirit. Amen. I, Arcazaiel, salute thee, daughter.

2.2 It has been the way of the world that when a new Truth has illumined mankind, it has been established as an isolated doctrine,

recognising no satellites, no other suns, but nullifying all previous Lights which have dispelled the gloom of former ignorance.

2.3 It is not the Teachers of new revelations who have so trampled upon the labours of their predecessors, it is the fanaticism of their disciples that has suffered no commingling of doctrine. The Christ Himself destroyed nothing except the perverted interpretations of man.

2.4 Hence the modern world, living professedly in the Light of the World, has systematically ignored the fund of wisdom which was already known to the earth in the days of the Christ. He did not need to teach the philosophy of the Ancients; it was already accepted fact.

2.5 Therefore, amid the stimulus of transcendent gain, mankind voluntarily discarded much by which it would have profited. The Christ did not come, no lesser Teacher has come, to supersede existing light, but to add to the sum total of its beam.

2.6 I, therefore, Arcazaiel, who dwelt in the world in the days when knowledge and philosophy were prized among men, give you herein some outline of that phase of Eternal Truth such as we perceived it, and to which I have added some store of wisdom such as I have acquired in my passage through the Spheres.
2.7 I have unlocked I forgotten tome of knowledge, and have added a new page.

2.8 I cannot pour the eternal wisdom of the Cosmos into a vessel of flesh and blood, but, as I have been enabled, thus I do. Amen.

2.9 Write for me, and I will reveal much that has been hidden hitherto, and which it is good that the world should understand and consider. So small planet in the infinities of space! Is it not good that out of these infinities it may draw unto itself somewhat of wisdom and the knowledge of such realities that exist, not only without the bounds of its

own atmospheric aura, but also within the composition of its own matter? Science is the revelation of God. Dare you refuse her teaching? Dare you oppose to it the tawdry traditions of your own fabrication deduced from a misreading of the Holy Writ? That which is written of the Word of God has been set down by the mediumship of men, and man, so far from being infallible, was ever a faulty instrument, since his knowledge was bounded, and his nature self-opinionated. The true Voice of God, the Word of God, is in the human mind. He that hath ears to hear, let him hear.

2.10 This is a matter of which I would speak, a subject beyond your knowledge either religious or scientific, the composition of the human mind. It is this organism which is the true Ego, which enlivens the otherwise inanimate matter that constitutes the human body, and which escapes at death to manifest in matter analogous to other planes of existence.

2.11 It is this Life-Spark which has eluded the research of all scientists, and which theologians can only explain as coming from God. This, in its essence, is true, but it is not the whole of the truth. The Life-Spark, emanating in the first place from the Creator, assumes that condition which we know as personality. In this process it absorbs into its organism a mass of material the composition of which would be incomprehensible to you, but it nevertheless acquires it, and is itself influenced in its own essential substance and in its powers of perception.

2.12 The whole of this process is invisible to you, and although some of the results are quite obvious and outstanding, it is never possible for you to realise the extent to which one Ego or organism differs from another. You see plainly in plant life that one flower flourishes in the heat and another in the cold, due to the material organic difference. The same process is at work in the ethereal organism of the Mind. It is this acquisitive power of the Ego that enables it to draw certain

characteristics from its parents, and even to express them in matter, viz: in the formation of its material body.

2.13 This simple illustration will convince you of the extraordinary scope that exists for differences of opinion and of action, and how impossible it is for an institution existing in the material world, as does the Church, to dictate an exact law or an exact creed. A man's faith is in his own mind and, so long as it be true, it is for him his creed.

2.14 It behoves me to speak with you concerning those things which are not a common topic among you. You have arrived at that stage of your initiation when you make contact with the Divine Essences, and penetrate such matters as are shrouded within mystery to the present race, and have been left untouched by human minds since the source of learning in Egypt was destroyed.

2.15 The Neophyte shall enter into Nirvāna, and shall write in the flesh that which is seen therein.

2.16 The philosophy of Egypt is not lost, but slumbers. It is the Teaching of the Lord, it touches upon the Mysteries of His Universe and contains wisdom that you do ill to lack within yourselves.

2.17 The Neophyte is born into the material world ignorant in his conscious self of all that appertains to life. He knows not whence he comes, nor the essences of which is life in itself is the issue. His education arms him merely with exterior knowledge, with the perception of planetary laws. His brain is concerned with the visible world of matter, and the part he plays upon it that is tangible exteriorily, some reach not further than this, and are content.

2.18 But the Neophyte is not content. He sees around him a mass of living matter, functioning variously, he sees the heavenly bodies running their course, he is aware of his own body obeying the impulse

of his brain, and of his mind reaching out toward a comprehension of these things. He would go further than this. He would analyse the Life-Essences, he would penetrate into the Mysteries of the Creative Principles, he would approach in all reverence, Gods Book of Natural Law.

2.19 This is the natural function of Man, it is thus and thus only he aspires to Nirvāna.

2.20 I am here speaking of your world as a phase of existence, there are few who undertake the studies of the Neophyte whilst in this state of progression. Nevertheless, the work is on the intellectual plane and is fitted to the conditions of terrene existence since man therein receives a material brain through which his mental powers may function and which is well able to deal with the phenomenon of matter. We are herein concerned with the descent of Spirit into Matter, and the return of Matter to the Spirit.

2.21 In the beginning, God.

2.22 The story of the emanation of the Life-Spirit from God and of its descent through the Heavens is unattainable to mortals and is contained in the Mysteries which shall not be revealed until man has ascended into to these Spheres whence belong the unfoldments of the history of the ages. What Angel-Forms the Life-Spark of God first animated, we may not know, or how it became debased, but we read of an Angel who strove to breast the current of Divine Love, and thus is revealed one aspect of the descent of Spirit.

2.23 It is of late that Man has learned there is no integral solidity in matter, and thereby he achieves the knowledge that matter is a production of the functioning of Spirit. All matter is a formation of Atoms which have attracted their affinities by their magnetic qualities - which latter also are Spirit-attributes - held in contact by cohesive force. In

every analysis of matter, in every analysis of the Atom, man must come back to the elementals of all creation, which so far as he is able to penetrate, are electricity, magnetism, force, all of which are variations of the action of the Life-Essence.

2.24 The alchemist shall evolved his potions from elementals which he may transmute and combine. He does not create. And he does not add one iota to the actual weight and mass of the substances he uses. He may liquefy gases, or distil his liquids, but the atomic value of his actions remains unchanged.

3.25 The elementals of the earth planet existed in the Cosmos before the creation of the world. The actual creation was the assembly of these Atoms in their present form. Were the earth planet destroyed today, the component parts that would continue to exist, but in their elemental state.

2.26 Therefore, matter, as man sees it, is an illusion.

3.27 A compact mass of matter will offer resistance to man's physical body because that body in itself is another compact mass of matter of independent substance, but similar density. Each is held together by its cohesive force, and will yield only to a force more powerful than itself. Nevertheless, there is no physical mass that can offer resistance to the Life-Essences. These are the forces which assembled the Atoms and which are withdrawn from Matter, but not destroyed.

2.28 The vital Force which binds Man or Matter, physically, can be attracted towards its Source. In this event, death ensues in the case of a man, and disintegration in the case of Matter.

2.29 Now, this Life-Essence, emanated from God, is actively conscious. Once you have established this fact scientifically, you will

have no further ado in believing in individual consciousness surviving the disintegration of physical Atoms which men call death.

2.30 First, there is the Consciousness of God, which we do not understand since we cannot conceive even the idea of a Being so Exalted, Supreme, Eternal. Then, we know of cosmic consciousness, but we do not realize it, it is beyond the compass of our minds, but we know that a vital Force, emanating from the Creator, in itself creative and, I repeat, actively conscious, animates every electron, every Atom, every phase of existence not only in the earth planet and in the Universe in which it revolves, not only in the great visible cosmic arcana of the heavens, but also throughout all ethereal and spiritual existence which is normally completely invisible to man for the simple reason that his physical body is furnished with no organs that are able to apprehend it.

2.31 We come thus to individualized consciousness, normal and subnormal. The sub-, or more truly, the super-normal, is that section of individual consciousness which is aware of its connection with its affinity, with the cosmic and the Divine, and is therefore unable to function fully in the physical body of the individual for the reason but now set down, viz. the physical brain is not endowed with a capacity for its inclusion.

2.32 This phase of individual consciousness is not affected by death, and may remain individualised through ages of existence, or it may, at the dictates of Free-will, become absorbed into cosmic and divine Consciousness which is the Ultimate Ecstasy.

2.33 The restricted and active consciousness which animates the brain of physical man is that part of his vital Ego which his terrene structure is able to contain, and which functions in daily life by drawing on one hand upon the inexhaustible supply of power and inspiration which is in

the subconscious, and on the other, registering every thought and experience which is undergone by the physical man.

2.34 The Mind - that is the Riddle of the Ages, the Riddle of the Sphinx, for which the Initiate has descended beneath the arms of the Sphinx that he may discover in self-denial and torture, in silence and abnegation, the absolute solution.

3.35 The Mind of Man is God. The Mind of Man is a spark sprung from the Godhead and descended through infinities of space, modified, vitiated, incarnated in spirit-substance, and finally incarnated in flesh, yet still God. That is the Absolute Solution, but it is not to be received into comprehension by hearsay, it is a conviction to be achieved by such as are willing to undergo the trials by which the supreme knowledge is come at. I speak hear of the gamut of human conceptions, the utmost limits of the scope of human intellect. We know not when the human element shall become illuminated. Spirit descended into Matter and a human race is one of the many results of this divine phenomenon, but when humanity shall have completed the Cycle and attained the sublimity of Spirit is beyond our power to know, and we are content to leave such knowledge with God, the Supreme, the Omniscient to Whom be all Glory, all praise, all honour now and throughout the Infinity of Ages which is the To-morrow of Creation. Amen.

2.36 The first purpose, therefore, of the Neophyte is to discover the Divine within himself. He must learn to distinguish the Essences within his own Ego, since each individual stands as the representative of all. If he would know Mankind, he must know himself.

2.37 He descends, therefore, into the silence.

2.38 I, Arcazaiel, proceed, and as we proceed, we shall progress, for I have not the habit of this work and am accustomed to it less than yourself.

2.39 The initial difficulty of our labours, is that the largeness of the knowledge of Heaven cannot be encompassed within the limits first of earth-understanding, and secondly, of earth-language, which latter by now is somewhat strange to me, and I cannot use it with the facility which I would.

2.40 New inventions give rise to new words in which they are designated for your convenience, and here we have many things which in your lingo are nameless, and I am at pains to describe them since you have no parallel to which I can like them. Therefore, see to it that you lay not too much stress on the word and structure of my speech, cavilling not that I say "Mind" when I should have said "Consciousness," and similar differences of mere language.

2.41 I have above spoken of universal consciousness, and it is not easy for you to conceive this state without coupling it with the idea of intelligence. With you, the cortical centres register the sensations of the physical body, and this active appreciation of experience you know as consciousness.

2.42 The fundamental Spark of Life is conscious, but so far as we know, it possesses no brain cells through which it may express the intelligence which it has inherited from its divine Source. It is moreover, by nature, acquisitive, and in its progress into the realm of Matter it attracts to itself various atomic elementals through which it becomes enabled to function and develops from a fragment of animating Force into an entity or Ego.

2.43 Descent, therefore, is essential to its independent existence. At this point, the entity is without knowledge or experience, and is merely

in the state that it will acquire selectively those elements by which it may function coherently and is capable of registering experience and profiting thereby.

2.44 It cannot in this condition, amalgamate with spirit-entities, since these are more complete in their development, and have through experience, acquired minds and intelligent consciousness. It is, therefore, obvious that its descent into Matter is not complete, its downward motion is as essential to its continued existence as its upward course must be.
2.45 The Ego, therefore, conscious, but not, humanly speaking, intelligent, divine in its Source, but already modified by the elements which it has acquired for operation, seeks incarnation into a physical body. At this point, being ethereal in outer substance, Matter is no bar to its progress, and it is able to animate the Essences produced in protoplasm by parental humanity, and it therefore sets itself actively to acquire the physical elements necessary for its birth into existence on the earth planet.

2.46 Therefore, truly God created visible man out of physical Matter, the dust of the Earth, and most truly was he also in God's own Image, since it was the action of the animating Life-Spark, come from God, which was enabled to vivify that which would otherwise have been immobile.

2.47 The descent of Matter itself from the Divine Essences to the physical compositions of Earth, I will, if permitted, deal with elsewhere, as I will also with the descent and incarnation of a Spirit into other realms and planets and into other states of existence. I am here concerned with conscious life as Man knows it and I wish to emphasize the fact that each unit of mankind must complete the Cycle of Existence before he can have fulfilled his destiny.

2.48 With his incarnation into Matter, the Ego comes in touch with the forces of evil, with conscious emotion, with definite physical experience, and as it is here, at the point of the Cycle exactly opposite to the highest state from which he came, that his struggle commences - a stupendous struggle which shall eventually bring him back to the divine state, carrying within him Intelligence, Free-will, Personality, a capacity for the whole gamut of emotion, the power to enjoy eternal beatitude.

2.49 Much may befall a man ere he can set his foot upon the upward curve of the Great Cycle. He may leave the flesh, and return incarnate, and this for many reasons. Either existing evil elements in physical life returned him prematurely to his spirit-state, lacking in necessary experience, or he had therein created some adverse condition that could only be rectified within its own elemental parallels, or perchance he might come to assist other spirits in travail in earth life, beholding their need, and choosing rather to assist them than to consider his own immediate progress.

3.50 It is into these conditions the Neophyte must pass in mind ere he is enabled to make the ascent. He must consider that which is Divine within himself distinguishing between it and that which pertains to the physical man.

2.51 The physical is not of necessity evil. Far from such. The carnal elements are acquired for experience and in this sense are good since their use is essential, but they are the means to an end, and in no sense an end in themselves. But Neophyte must therefore be enabled to identify them and relegate them to the purpose to which they were destined.

2.52 This is the First Hour of which wrote Apollonius in inspired wisdom. No that on this side, he is further enabled and the knowledge that man desired in his day shall not be withheld from the earth if man will diligently but seek it.

Arcazaiel.

3 CHRIST THE INITIATE

Arcazaiel.

3.1 Much inspired wisdom has been given to the Earth, and the Earth has been careless of its treasure. Those of the present generation suffer for the wanton acts of the foolish and the ignorant of past decades.

3.2 It is our will gradually to replace that which has been lost. There have been examples already of this work among you, and those of us who lived and wrote at a time when the intellect was well esteemed among you, are desirous now, out of our fuller knowledge, to write again that this means of wisdom may not be lacking at this period when the desire for gain has left mankind with little leisure for the pursuit of the true wisdom.

3.3 The first manner in which a man becomes aware of himself as an entity, is through the physical. He experiences the sensations of his physical body and registers them in his carnate brain. For a while, he has no consciousness outside of Matter. Ignorant of the Source of his life, and of his spiritual status, he identifies himself with the interest of the flesh and the scope of his mind is encompassed by that which his brain can accommodate.

3.4 His descent into Matter is complete.

3.5 Then, with the first overpowering emotion, the first inspiration from beyond the realm of flesh, cometh the first conscious stirring of the God within him.

3.6 Not that which he is taught outwardly shall convince him. He may be told that his life shall outlast his body of flesh, that there is a Heaven and a Hell beyond the scope of his sight, where the just man shall be rewarded and the wicked endure the consequences of his misdeeds. But the Neophyte shall not be convinced thereby. His carnate brain may weigh and accept these partial truths, and his passage through Matter may be assisted by this moral support, but it is not thus he will gain his conquest over Matter or his vision of the true Nirvāna.

3.7 It is within himself that the Neophyte first must seek. It is within the Essences of his own identity that he will discover his divine origin and inheritance. It is only thus he can know himself as an integral part of the Cosmos, an entity in the process of development, passing in his present state through a phase analogous to the larvæ of an insect. What shall it know of flight by hearsay, this unwieldy segment of Matter? It must feel the stirring of its wings within the carcase of its own body.

3.8 Here, finding himself of God, the Neophyte shall encounter the forces of opposition. He will become aware of Evil, not only outwardly, but as a potentiality within himself.

3.9 Now the force of Evil is a condition of Opposition. The Will of God, so far as we, humbly, may aspire to comprehend even one aspect of it, works in a Cycle, carrying Spirit into the realm of Matter, there to incarnate, and drawing it again upward into the region of Eternal Bliss. It is our belief the Cycle may be fashioned spiral-wise, so that there be no finality to man's progress, no limits to his supernal joys.

3.10 Now, I have made it clear hitherto that Man possesses this divine Force within himself, and that this same power permeates Creation and is in itself the potent factor which we call Life. This Force, therefore, individualized, is able to oppose itself to the main stream of Force which works progressively in a Cycle, and is known to men as God's Love. It is this fact of opposition which reacts upon him much as would the contact of two opposing electrical forces. He causes a state of perversion, not only within his spiritual organism, but in the ether in his environment and within the minds of his fellow-men. The alchemist is familiar with the results obtained from the admixture of antipathetic ingredients, the results of a clash of essences. The results are not less disastrous when Man, to put the matter in the simplest words, opposes his will to God's.

3.11 Set about with evil, therefore, pertaining to the Matter into which he was born, the Neophyte is at pains to discover in his own being the trend of the Divine Essences, and to identify his nature and desires with the Eternal Current. he may not exalt his body or pander to its lusts, for the adulation of Matter is retrogressive, and therefore is an action contrary to progress. He may not indulge in cruelty and selfishness, because the Life-Stream of God is based on the principle of Attraction, and is a manifestation of Love. He must learn that the treasures of the world, the adulation of the multitude, the gain and the profit in material affairs, all appertain to Matter, and as such are valueless, and, in excess, retrogressive.

3.12 In our day, upon the earth planet, we emphasized our belief to such extent that we voluntarily mortified the body and despised Matter in all its forms. I counsel you not to do likewise, for we know now that Matter also, is His creation, though unprogressed in condition, and that the physical body is given by Him to be cared for within reasonable limits, and that the pleasures of Earth are not to be despised since they also are His Gift, and meet for man's enjoyment. True pleasures of the earth planet are an earnest of the delights of Paradise .

3.13 I have digressed somewhat in order to make my meaning clear to you, for such a belief was not a part of my philosophy in earth-life.

3.14 The Neophyte, therefore, finding the trend of the Divine within, will find himself in natural opposition to evil forces, and will, indeed, have much ado to combat them, since Matter, at the present time, has much degenerated, and the conflicting powers are much augmented by the strength of their ever-increasing numbers. Blindly they are working backwards toward the upward gradation of the Cycle, but in the direction which leads to Oblivion.

3.15 O Neophyte, affrighted by a posing Power, dismayed by the darkness, take heart, for here is hy gold tried in the furnace and from hence shall thy Spirit soar unscathed. Who shall deserve the Nirvāna of God, who shall adore the vision of the Eternal Sun, who had not come victor from the conflict and won the Laurel Crown?

3.16 I have written of the First Hours of the conscious Life of the Soul, when he has descended into the depths of Matter, and found the Lord God within himself, Light and Darkness within his own Soul.

3.17 Behold now, the Neophyte must traverse beyond the presence of living Matter into which he is incarnated, into the extreme depths which is Inertia. Before they can be Resurrection, there must be Death, ere the Neophyte can commence his ascent into Nirvāna he must plumb the extremities of the lowest Arc of the Cycle of Creation.

3.18 He must dare the darkness of the Hells, and the furnace that shall destroy his fixed nature, that his conscious spirit may arise from the ashes fit for ascent into the Region of the Blessed.

3.19 Herein lies the achievements of the Third and Fourth Hours of his initiation, the descent, through Fire, to Death.

3.20 Let us pause a while to consider this phenomenon. It has many systems of accomplishment. Obvious, and upon the surface of life for all to see, is the fact that the body of flesh must disintegrate in order to free the Spirit, that it may seek the Spheres of Heaven. It is not with this aspect of the matter I am here concerned, but, rather, with the potentialities of the Spirit while still occupying its fleshly body and manifesting in Matter. This, at the present time, is of paramount importance, since we have the Heavenly Hosts over here, discarnate, but only by re-incarnation into Matter can they become articulate to Man, and this indeed is an agonizing work for one advanced in Spirit Life, to return and suffer over again the tribulations of Earth.

3.21 The initiate, therefore, who is willing to brave the forces of the elements, to probe Matter even to its lowest potential aspect which is inertia, to make the Sacrifice of himself as an Ego, that his being may be absorbed into the mysteries to which he penetrates and that he may be imbued with understanding, acquires, by this his oblation, a divine Wisdom that has lightened Mankind in ages now gone by, and shall enlighten them again in the ages yet to come.

3.22 In our day, that is, when I incarnated upon Earth, we were in a world that was much given to pleasure and debauchery, and though Art and wisdom were, perhaps, at a flood-tide on your globe, yet we lacked much that is inspiration to you now. The Jews looked for a Messiah, but this national expectancy was not of much moment to Mankind at large. It was only with our discarnation came the knowledge of a divine prophecy but newly fulfilled.

3.23 The Divine Initiate, the Son of God, accomplished for you that same descent into Matter, that same Ordeal by Fire, that Oblation by Himself once offered, that Sacrifice unto Death. This was the Fulfilment of Prophecy, the Climax of esoteric teaching, the Perfect Example of Initiation. We, on earth, were fore-runners, proclaiming a Master who

was Nameless and Unknown, you are the followers of a divine Leader, who shirked no iota of the Sacrifice, and is present with you now, guiding the aspirant towards his goal, inspiring all who will but submit themselves to His Leadership.

3.24 His is not the Sacrifice that others might elude the exigencies of service. Not so humanity shall gain Nirvāna. He suffered not that Man might exclude suffering from the gamut of his Initiation, for thereby would man be greatly the loser.

3.25 For himself must each Initiate make the descent, and for their own misdeeds must Mankind suffer the penalty. It was because of their misdeeds there came the Son of God. I believe that even his contemporaries misunderstood the issues.

3.26 It behoves me to consider how far I should digress in order to make the matter clearer. Philosophy, wisdom, may, even religion in those days were in the hands of the learned – that which was given to the people was given in symbols, and to the many it was incomprehensible altogether. the subject of initiation was a matter for the sages. Healing arts were practised by magicians, humanity as a whole was aware of no Spiritual Presence inspiring their lives, no personal God Who was a Present Help, and Understanding Entity.
3.27 To them came the Christ of God, the Divine Initiate, demonstrating day by day among them that the true essence of all philosophy, of all wisdom, is within the mind - you would say the heart - of man, rather than relegated to his carnate intelligence.

3.28 He lived the life of an Initiate, lived it openly in the market-place. The Sacrifice, wont to be offered within the secret places of the Temples of Egypt, He made up on the topmost heights of Calvary where all might see. He practised the healing arts in gentle simplicity, without potions or incantation, aye, and bade others do likewise as indeed they did, since you may read that His apostles followed Him in

this. Ignorant fishermen of Galilee, they achieved that which had been the monopoly of the learned and the Mystic.

3.29 Therefore, the Atonement promises you not exemption from the effects of error. Had he so atoned you would have lost the most potent of your means of progression. Nay, rather, He atoned for the fact of the presence of Sin upon the earth.

3.30 Sin is spiritual darkness, and therefore it saith truly in your Book that God cannot look upon Sin. When all is dark, all is invisible. Therefore came the Light of the World, that by His Light the world might be visible to spirit-eyes, and acceptable in the Sight of God. His pure Light counteracted, atoned for, the darkness, in order that help might be sent more freely among mankind.

3.31 Thus the dual aspect of the initiation of the Christ - first, the Atonement of Light for the darkness, and secondly the divine Example of how man might atone for his error and attain his Heaven thereby.

3.32 Here we return to the Neophyte and to the meaning and the substance of the fire through which he shall pass.

3.33 The Initiate of Egypt, passing in his youth into the silences of the Temples, evoked artificial means of undergoing a test of fire. He submitted himself to many kinds of ordeals, many of them dangerous to his body and even to his life, many of them fraught with dangers to his spirit-body by reason of his deliberate projection of his Ego among the Spirit-Essences. He set himself to destroy his flesh as a detaining factor in his life, to overcome many of its natural exigencies and to deny its passions. He passed through the fires of ordeal that the volitions of his body might undergo death, and his spirit-self, untrammelled, rise to Nirvāna.

3.34 And, having once attained, a veil then separated the Initiate from the people. He stood alone, unapproachable, above them in experience and in wisdom. Nevertheless, each unit among the people was, and is, a potential Initiate. To each one, ignorant or learned, rich or poor, comes the same descent into Matter, the same manifestation of spirit within the flesh, the same ordeal in the melting-pot of life, the same destruction of their fixed nature, the same uplifting to those who overcome.

3.35 I do not belittle the Initiate in this, his courage, his steadfastness, his faith, nor do I belittle his wisdom and his knowledge which can greatly benefit mankind, but among the beatitudes of Nirvāna, I have learnt that the people are not despised because the Initiate is exalted. Some there are among the least of earth's little lives who have passed through the terrors of a far more rigorous initiation than any undergone within the portals of the Temple, and are risen among the blessed of God.

3.36 Herein I am unfolding to you the necessity for suffering upon the earth. The man who descends not those last steps of involution through Fire to Inertia, is static, stationary. He is not progressing towards the Divine Essences and the Spheres of Light. I speak of existence as a whole. A man may suffer more than one incarnation, and only once need he make the descent.

3.37 I cannot make this quite clear to you, but it is certain that, during its existence, the Ego must touch that lowest point of the Arc, the Omega of the Universe. Only so he may rise, only so he is fitted to rise. On earth, your prizes are not given to those who reclined at ease while the race was run. The Neophyte, therefore, having discovered the Force that is within his nature, now learns its application to the elements. Surrounded by fire, he learns to control it, he learns to transmute the elements and to become the master of Matter of which himself, physically, he is a part.

3.38 Force may destroy mass, and reduce substance to its elementals. The elementals may be re-assembled to form different substances. Knowledge, accumulated within the brain cells may inform man how this may be done within certain limits of space and variation, but it is only the Mind of Man, the spiritual Force within his ego, that shall control the Elements. The chemist shall not hold burning coals upon his palm and remain unscorched, but the Psychic may do it. From the unknown past it has been done by the Initiates and regarded as a trick by the ignorant.

3.39 All Matter is interpenetrated by Force, and the only Power that shall control it is the corresponding Force within the Mind of Man. That Life-Element is of God, who has given to mankind control over Matter.

3.40 The master said: By faith ye may move mountains.
3.41 What is faith?

3.42 The World will say it is belief in this dogma or that. It is not so.

3.43 Faith is the consciousness of the Life-Force, the immense potential Power within the Ego.

3.44 This Force is linked with the Cosmos, with the Spiritual, with the Supreme, and as such, has supreme power over Matter, and more than this, it has the ability to draw upon the Infinite for replenishment.

3.45 It would be dangerous, most dangerous, for man to realise this power in his present state of existence.

3.46 Scientists are probing towards this discovery, but it will not be permitted to them until Man is fitted to receive it.

3.47 At the present time, Man is greatly encompassed by evil. This is not a necessary factor in this descent. The extreme point of Inertia to which he must reach, is Negative, it is the complete nullity of all Force, it is the inertia of Matter when the Force within the Atom has been withdrawn from it, but it is not of necessity evil.

3.48 It is those who have failed in the first hours of their initiation, who have turned back in self-seeking or cowardice and opposed themselves to the current of Eternal Love which flows through Involution to Evolution, it is these who have permeated these conditions with evil.

3.49 Until this condition is remedied, Man must, for his own sake, remain ignorant, or he would destroy himself and the Matter in which he functions. Yet because of this necessity, it behoves it not that the Initiate who has attained to a greater knowledge should not seek to enhance the power within himself. Nay, for this he should strive the harder, for whether he will or no, and whatever walk of life he may be in, the Staff of the Pastor is given him, and he it is who shall lead the flock.

3.50 That which science shall not discover yet, the Mind of the Individual may discover for himself, and he shall become a superman.

Arcazaiel.

4 THE NATURE OF EVIL

Arcazaiel.

4.1 And now, in speaking of that last downward step, the Neophyte must take care he can reach the ascending Arc of the Cycle, we strive to postulate a condition of Inertia. This is a state of absolute abrogation of all Force, a complete neutralisation of all currents. To conceive the possibility of inertia, it is necessary to discern the constituents of matter.

4.2 Matter exists as a production of the prevailing Law of Attraction. This is the name which science has given to the primary dynamic Power which is the Author of Creation. The Religionists transpose it in other words in saying, "God is Love." Your earth planet retains its place in the sun's orbit by the power of Attraction, and by the same law the sun itself retains its position in relation to the great central Sun by you unseen and undiscovered.

4.3 Again, the earth itself would be stripped and disintegrated by centrifugal force were it not for the same law working within its structure, which, by mutual Attraction holds its elements in orderly alignment both with regard to physical Matter and also the properties of

its Aura. Matter is the outcome of the mutual attraction of Atoms, the Atom itself is the production of the attraction of the positive nucleus and negative electrons within its composition, an attraction so powerful that all man's efforts have failed to break the power of this affinity even among particles so minute that it has challenged the skill of man to discover an instrument which shall render them visible to human eyesight.

4.4 The deepest man can delve into the structure of the Atom will yield him the observation of Force. He will arrive at this potentiality whichever way he directs his researches, because Infinity is less a matter of space than of condition and vital Force is the condition farthest removed from the physical that he will be able to apprehend until the nature of carnate man himself is further advanced in the scheme of progression. Electricity and magnetism are but the manifestations on the physical plane of the underlying Power.

4.5 Matter is a condition of elements in combination with one another. The same elements may produce different forms of matter. Hydrogen combining through natural attraction, with oxygen, will produce water, but the same element united with carbon produces methane, by which is proven the nature of primary elements is not necessarily the nature of the substance they will produce by amalgamation.

4.6 You behold physical nature as substantial because your own body is composed of that combination of elements which has affinity with your surroundings. In other words, the rate of the vibrations of the physical substance of your visible self corresponds to the rate of the vibrations of visible nature. This does not mean to say you are not surrounded and encompassed within and without by Matter of a higher vibratory rate, which is invisible to you because it lies outside the compass of your physical senses to discern. That which is visible to you as Matter is impelled by a comparatively slow rate of vibration, and is therefore subject more noticeably to disintegration from which it has

no power to reassemble itself in its original form. You are conscious of this substance in three states, solids, liquids, gases. These terms are relative, there is no solid existing on your planet. If aught were not atomic in structure and interpenetrated by magnetic properties and vital Force, it would fail to respond to the law of Attraction within the structure of the Earth, better known to you as Gravitation, and would be whirled from the earth's surface by centrifugal force.

4.7 There are many states of Matter, of which the so-called solid we will take for the moment as the lowest rate of vibration known to you normally. Liquids and gases increase in rapidity of vibration, and beyond this, human sight fails to receive impressions. Beyond these forms of Matter, nevertheless, are other forms, legion in number, the nature of which are impinging, in the lowest degrees, upon man's consciousness. Contacting with the gases is astral Matter which becomes chemically visible in aura. Beyond this is the mental plane, where the thought of man takes shape in definite images and is able to impinge upon the auric elements and influence them. Beyond the mental world is the spiritual World, and beyond that we have no exact knowledge save that we believe that Therein man arrives at a state of requited Attraction, which is Ecstasy. But ere he can aspire to take but one step towards the perfect balance of the elements, he must discover the neutrality of the elements, the negation of Force, Inertia.

4.8 He cannot find it in Matter, nor in the Elements.

4.9 Where then shall it be found?

4.10 The vibratory emanations of Evil, depleted of their vibrations, these are inert. Evil thoughts feed upon the minds of those who offer them nourishment; vampire-like, they withdraw the magnetism from the Ego that, unconsciously, yet because of the affinity of his own soul with darkness, is willing and able to give.

4.11 The World has been taught that Evil is a hypothetical condition which controls apart of the Universe. Evil is a chemical property. Its natural functioning is upon the mental plane, whence it impinges upon the spiritual on the one hand, and the astral upon the other, through which it reaches the physical body and earth conditions generally. Because of the rapidity of its vibrations it is not recognised as a definite product since it can be perceived only by the results of its operations.

4.12 Dirt, vice, disease. These are the products of the action of Evil, visible in Matter.

4.13 I have already explained to you that the origin of evil lies in the fact that certain organisms, containing the germ of Divine Life, have, in the acquisition of independent knowledge and free-will, turned back against the flow of Magnetism, or Love, or whatever you will call it, which, according to Divine Law, works in Cycles, or spiral-wise, in an endless stream of progression.

4.14 This state of opposition thus set up causes contact and collision between fragments of Life-force which are individualized within the developing entities. This causes a definite clash of elements, unseen on the physical planes, because your senses are not attuned to register the phenomena, but the reality of the occurrence is not impaired thereby. Now this untoward contact of elements, has the effect of changing the chemical combinations of the constituents, and conditions which are hurtful to Humanity and its environment are consequently setup.

4.15 Evil becomes established. Man's continued self-willed opposition adds to its potency. Evil vibrations of opposing thought and will emanate from man's brain, and by their magnetic properties, draw to themselves various chemical matter which increases their potency.

4.16 Let this be clear, the elemental constituents rightly combined were good. As they were destined to flow united within the Life-stream, no combination other than Good was possible to them. Once, however, the Life-Force itself, directed by individuals in which it had incarnated, was turned against itself, then the collision split up the divinely organised combinations, and Atoms of unsuitable ingredient combined causing hurt and damage not only within the scope of their own plane of activity, but penetrating even into the heart of Matter.

4.17 Man, suffering from the results of his own folly, was helpless. The causes of his discomfort was so far removed from him physically that he could not even recognise their existence. It needed Those wiser than he to cope with the danger and release him from the prison in which he had interred himself.

4.18 Now, those Entities, or divinely begotten organisms, that have incarnated and regained, consciously, the spirit-state, are able to contact all conditions of vibratory Matter from their own Sphere downward. They can condition themselves at will in order to bring any state into visibility. They have encountered the Divine Essences and are able to recognise them within Matter. "He shall give His Angels charge concerning thee" was not only a poetical phrase denoting religious comfort, it had its basis in practical and scientific reality.

4.19 Those, therefore, whose dwelling is in the Heights, concerned themselves with the remedial efforts within their power to encompass in order to eliminate the conditions to which humanity had given rise. In this they are greatly hindered in their endeavours, since they may not impinge upon man's free will, through which alone he is enabled to individualize, and is thereby a conscious Being, a potential inhabitant of Nirvāna.

4.20 In coming to their work, we come back to our starting-point, which is Inertia, for it is through the neutralisation of Force and Elements

these Spirits of the Temple are able to help Mankind. The power is ever held in check, both in the auric spheres of earth and in the mind of the individual. Once Mankind, in unit or in mass, withdraws his volition, then the evil emanations which contact with him are unable to draw further nourishment, when they are rendered negative by spiritual reaction, and fall into Inertia or Death.

4.21 Therefore nought but that which is wholly evil shall undergo the Second Death, of which wrote the Apostle John. Nought but that which is evil shall become inert or be destroyed. God is Life, therefore that which is of God shall endure.

4.22 The last downward step of the Neophyte in involution is at one with the turning-point where he sets his face towards the Divine. At one hour with Death is also the Resurrection and the Life.

4.23 Fear not that the vortex which is the melting-pot, for verily that which is Divine shall arise therefrom unscathed.

4.24 At physical death, the Soul of Man shall arise, comparatively through degrees of progression, while his body, comparatively inert, in reality analogous to the Earth from which it was evolved, shall return to the earth, as all Matter, having affinity, must reassemble. At the Second Death, evil shall perish in absolute nullity, and the soul be received into the state of Absolute Good, the Nirvāna of God.

4.25 Oh foolish generation which insist that this and this is of chemical extraction, and this and this emotional!

4.26 All, all within your scope of contact is chemical in its action. The emotions of man have a potent chemical influence within his own physical body, apart from their enormous reaction upon his astral aura. The secretions of the glands affect not only the body but the character of a man. They are able to give prolonged youth and to impinge upon

his mental tendencies. When's come these secretions? They may be treated from without, a fact which alone proves man may not suffer eternal judgement upon the evidence of a physical existence in which he had control only of the partial consciousness which has its limits within the cortex of a human brain. The glands are also, *per contra*, affected by the emotions. What are the emotions? The impinging of higher chemical Agencies upon the Life-Force or Mind of Man. It will doubtless come as a shock to some that I should speak of a religious inspiration, among others, as a chemical agency. This I will explain. Contact with Higher Powers reaches the Mind and through the Mind, the brain, as a thought. Thought is definitely chemical in its action, not on the physical plane of chemistry but upon the mental and astral through which it contacts gradually with slower vibrations through the intermediate states.

4.27 Why say you there is oxygen in a man's lungs? You cannot see it. You cannot smell it. Yet your researches have proved its presence. At one time your researchers had not arrived at this point of achievement. Then why deny the existence of other elements within that elaborate organism, the body of man?

4.28 Why blind yourselves to all that is out of reach? Each year brings its own discoveries. Why deny that which is not proven? Martyrs have been sacrificed upon the altar of Knowledge as well as upon the altar of Religion, and the years have acquitted them.

4.29 Let us for a moment review our points:

4.30 The law of gravitation is, in fact, the affinity, or attraction existing between the Atoms which compose alike the physical body both human and animal, together with all surface matter both vegetable and chemical, and the Atoms, analogous in vibration which compose the body of the earth. This force of attraction is the cohesive power which holds all which appertains to earth within its own limits and is manifest

not alone in geological compositions and upon the earth's surface as in direct defiance of centrifugal force, but also throughout the earth's aura, better known to you as the upper air, beyond the confines of which physical man is not able to pass.

4.31 And secondly, let this be understood. Matter, in visible form, is illusory. You behold rocks and stones, the sea and the stars, but you cannot behold the etheric waves, oxygen, and other aerial matter. So in the human body, you behold the part and not the whole. The part visible to you corresponds to the material of the Earth planet and is attracted and wielded by that magnetic Life-force, the True Body, which permeates it like water within a sponge. The brain, the glands, are all operated by this Magnetism, and physical operations from without merely tend to modify or enlarge the vehicle through which the Ego finds expression. Disease is the reaction of evil on the physical plane and reaches the body through a depression of the auric fibres. Healing should be affected as much through the mind as locally upon the body itself. Prevention lies within the power of the mind, which, not content to keep itself pure, must also be strong in purpose, there by establishing a bright and powerful aura on which the forces of evil shall not impinge.

4.32 It is within the scope of human power to resist the ravages of fire, of blows, by this same means. It can, potentially, collect such an amount of etheric pressure that physical force is thereby rendered impotent. This is a condition Man has not attained as yet, but it lies within the radius of his ability if he choose but to acquire it. Not in one generation shall he succeed in this, but each step forward is a birth-right he may hand down to his children.

4.33 These things may show you, even but a little, how fully the Love of Our Father equipped the world in the dawn of its Creation. All possible human needs were foreseen and provided for, yet Man would not abide within the stream, but sought to forge his own way through time and space towards a goal of which he could have no knowledge.

4.34 Enough.

4.35 Therefore with this wisdom must the Neophyte be equipped ere he attempts the ascent into the Heavens. He has learnt of his own involution, his incarnation into Matter and the nature of the substance into which he has been born, and how he may seek to control it for his own good and for the weal of mankind. He is ready to seek those lands with their conditions, their climate, which live beyond the etheric fields and out of reach of his imagining.

4.36 Behold, our face is set upward towards the skies. Rightly man looks upward, outward from the Earth plane, for the Spirit-World exists in ever-widening spheres beyond the confines of the aura of Earth. These spheres widen ever, becoming inter-planetary and eventually inter-solar. Yet, even this fact is a matter of condition as much as of geography. Not only is there space in the Heavens for the astral body, but space for the Mind, where those qualities in man which are beautiful shall enlarge unceasingly.

4.37 There is no definite spirit-body that man shall assume once and for all at "death." Man's nature is not dual, but threefold, in relation to physical conditions. The primary element is the Prâna, or Life-Element. This develops around itself a mental condition, built up of definite elements undistinguishable by yourselves, but known to you as the Ego, or Sub-conscious self. This Ego incarnates into the physical, and the physical and mental personalities grow together under carnate conditions.

4.38 The Nucleus of the Ego, the Life-Force, is not subject to growth, being in Itself perfect, but only two individualising consciousness.

4.39 At "death" the physical body reverts to the earth which bred it, and the mental state of the entity incarnates, or manifests, in such

material as is suited to its development. This may be astral matter, as is sometimes the case with earth-bound spirits, which accounts for their frequent visibility to those still incarnate.

4.40 Others assume the substance of higher and yet higher Planes. They may, on the other hand, descend into darker, or lower, states, in which case the material available to them for manifestation will be of a very low order.

4.41 In every instance the Mind, or Ego, will imitate automatically the appearance of the physical body as it appeared during earth-life. The appearance of personality will be identical, yet greatly enhanced or modified by the quality of the material taken from the Plane of its new residence and used for this new incarnation into individual spirit-life.

4.42 Those Egos which assume an astral body, will have, to you, the most normal appearance, since their new forms will have been assembled of material more nearly analogous to Earth.
Those dark spirits who seek the haunts of evil will be enabled out of those vicious and corroding chemicals there available, to build themselves an ugly and contorted body, which shall truthfully and justly depict the darkness of their own mental nature.

4.43 These poor souls are subject to progression. With the destruction of the evil within their minds, with the withdrawal of the evil volitions on which evil matters feed, comes the corresponding decomposition of their contorted bodies. So, with the dawn of beauty and goodness within their minds comes the assumption of a new etheric or mental body corresponding to the new mental attitude, and analogies to the Plane to which the new condition brings them automatically. From this point there is no hindrance to their progress. There are none eternally damned. Could that Spark of Eternal Life, proceeding from the Father, be subject to oblivion? No. Yet a man may give much up his mental

Ego and his conscious power to evil, in which case much is lost to him and suffers destruction.

4.44 That which a man gives of himself for good, whether it be in act or thought or emotion, that shall be his for eternity, but that which is evil shall persist a little while, and then be no more, for this very reason, that the condition upon which it lives is relative, and conditional only upon the perversion of the Forces which, in essence, are altogether good. Evil exists upon the very Power that must destroy it.

4.45 Yet for a while, it lives and the vengeance it would wreak fails in its purpose, and because of its integral Good, it begets in man those traits which he could in no other way have attained, courage, long-suffering, sympathy, and, in so much greater a measure than elsewhere possible - Love.

4.46 Of this Vortex of Pain within the depths of Matter, I speak only in passing, for it is the privilege of each incarnate soul to be a channel for God's Power to bring help to those who suffer the ravages of evil. And the gain is great thereby, for they shall rejoice exceedingly hereafter when they shall understand that those who have penetrated the lowest depths shall have the greatest joy of the Heights beyond. Blessed is the Shepherd who shall bring his sheep into the pasture.

4.47 Let it be clear, evil bodies shall perish because they shall be devitalised of the Power that shall be withdrawn from them in order that it may flow again into the Eternal Stream of Life. In this manner, a man may lose the individuality for which he has incarnated, and therefore help is urgent and necessary. The Law of God acts through Man, in Man. It cannot contact directly from without, else the Power, lacking insulation, must by reason of its very potency, destroy. Man, individualized, is not subject only to the divine law, he is, in himself, a vessel of the Law.

4.48 Oh urgency of human need! For this, the Son of God incarnated, and the Son of Man gave His Life. Amen.

Arcazaiel.

5 THE CELESTIAL ESSENCES

Arcazaiel.

5.1 And now, by contrast, the state to which the spirit shall ascend who is purified and strengthened, shall not be less analogous to earth conditions outwardly, but as such forms as I have described were debased, so by contrast shall be greatly enhanced in beauty.

5.2 The aspect of the spirit-body shall in no way have lost its facial characteristics, its manners, its personality. Rather shall these be and enhanced, since the mental attitude and the etheric waves of thought are able to react upon it. It must be remembered that this form is but a spirit-body only in a relative sense. It is actually Matter, this also in a relative sense, which clothes the spirit which has yet only commenced its ascent and has not regained the true Spirit-World.

5.3 That which is known to you as the spirit-body is spiritual in relation to the material conditions prevailing on earth. It is a far higher form of

expression. It is, nevertheless, a chemical production though the chemical elements which compose it are of an entirely different order from any of those known to you. They are analogous to material elements and are into penetrated in the same manner by the more purely spiritual.

5.4 All the elements forming this body correspond to their environment. They are withdrawn from a particular Spirit-Sphere, or Cycle, for this purpose, in order the Spirit or Ego may be tangible and able to manifest normally in this Sphere of activity for which his nature is suited. This is parallel with his earth incarnation with this outstanding difference. Upon the earth planet Matter is so gross that it is not easily manipulated, and the only manner in which the Spirit can incarnate is by means of the parental protoplasm which alone is sufficiently mobile and sympathetic for the purpose. In this manner the Ego can gather atomic Matter and is able to assimilate the chemicals necessary to its growth through the channels of the maternal frame. Once replete with sufficient strength and instinct it seeks independent existence and lives thenceforth by extracting chemicals from its food, assimilated within the body, as well as from the ether drawn into the body from without by means of the lungs and the dermal pores.

5.5 During this process of development known to you as Life, a parallel process is taking place. The magnetism within the body, generated by the Life-Force or Spirit, is absorbing from the environing Atoms Cosmic Power and evolving what is known to you as an "etheric double." Thus the purpose of its descent into matter is twofold, although the functioning of these two aspects of the same form are so closely interwoven that, in our eyes, the experience is considered as a whole. The relation of the physical body to the etheric body is as the cornea to the eye or the tympanum to the ear. It is the vehicle used for the reception of experience. I wish to emphasize this definition.

5.6 Every possible tinge of feeling, whether registered by the physical brain or not, is received into the Subconscious Mind, or etheric double of the individual.

5.7 The embryo of this etheric mind is infinitely older than the physical body since it has been built up around the integral Spirit ever since its first outset from the Spirit-State. At first, all that it gathered was rare and holy because its downward journey had but commenced and it was still passing through the Supreme Altitudes. With the graduations of its descend so the atomic Matter which it was able to absorb from its environment became of a grosser nature.

5.8 It is manifest therefore, that the formation of man, fundamentally, corresponds to the formation of the earth or other forms of Matter, that is, it is built up of spherical strata imposed one upon the other. First, the Principle of Life, around which is gathered a stratum, or sphere, of divine Substance, which is in turn surrounded by other and larger spheres imposed one upon the other, each increasingly dense in substance. This process continues until the incarnating Ego has reached the planes which exist within the radius of our knowledge. Upon these strata of spirit-conditions he gathers other states, he acquires Matter from the mental, astral and etheric planes respectively and, thus fortified and prepared, enters the material state and becomes carnate and tangible upon the earth plane.

5.9 Henceforth, every reaction undergone by the physical body, whether the experience be received through the senses or more directly from the etheric contact, is registered upon his "etheric double" which is the next stratum of his integral self. From thence it penetrates through the spheres of his Being, modified by the nature of his composition, until it reaches the abode of his spirit. Thus the entity attains to conscious individuality and becomes a separate Unit in the Scheme of Creation.

5.10 Now, therefore, the shedding of the physical body at death, is to the individual as the paring of an onion skin. As this vegetable retains its shape and general appearance after this simple operation, so does the individual. The determining factor is this, in what condition shall the under-skin be found? We will leave on one side all conditions of positive evil, since with this aspect I have dealt already. We will consider here the varying grades of evolution to which the entity is subject.
5.11 The carnate body, the outer scale, is shed. The outer sphere, or conscious self of the individual, is now the Astra State. If he desires still to mingle with earth conditions he will retain this body and will strengthen it with atomic matter obtained from the astral plane. In order to do this, he will not be obliged to suffer any process of incarnation, since Matter, here being less gross in nature, will respond to his natural powers of attraction, and he will find himself articulate upon a plane which corresponds to his new state. To be precise, he will find himself in a world which gives him the same aspect of solidity as did the earth plane, his body will retain all its imprint of personality and appear normal, though slightly enhanced in beauty.

5.12 In this condition he will be enabled to hold converse with those who are sympathetic to his own state, he will be enabled to return to earth and to glean much information of earth's happenings through normal observation. The atomic composition of material matter will now be more apparent to him, and for this reason all forms will assume an altered aspect, and the illusion of solidity will be impaired by the first gleams of Truth which come down to him through the Spirit-Spheres to which he has drawn nearer by this one step.

5.13 I speak hear of a chemical state. I am regarding man and his environment from the physiological viewpoint. Lest I be misunderstood, I will add that man, having attained the Astral, or Spirit-Planes, is no more a mere abstract being therein than he is while incarnate in earth-life. Indeed, the scope of his interests, his activities, his joys, are

infinitely widened by his progression. In your language it is so easy to divorce one phase of a subject from another, whereas the whole must be viewed and not the part alone.

5.14 Now, as Man's astral nature absorbed, through the subconscious mind, experience and consciousness from the physical body, so his spirit-nature of higher potentiality absorbs knowledge and experience from the life of the astral plane. This process is continual, the experiences of the Ego being perpetually absorbed towards the central Unit of Life within him by the magnetic law of Attraction. Only in a state of perfected wisdom can experience reach that divine Life-Centre through the intervening stages, or strata, of purification.

5.15 This astral state is analogous to the Fifth Hour of Apollonius when the Neophyte has touched the Divine Essences and is silent for fear.

5.16 Once again, the application is twofold. This Hour comes in the life of every individual when he emerges from the carnate body which has clothed him and stands, consciously, upon the threshold of Eternity. He faces the Unknown, and, for Man, the unknown has ever been fraught with terror. You have remarked the frenzy of native tribes at the occurrence of such a common phenomenon as the eclipse of the sun. To them, the Spirits have shut out the light of life, and they are petrified by fear. Science has taught you of the passing shadow thrown by your own moon upon your source of physical illumination. Just so, you in ignorance, are fearful before that mysterious phenomenon, the death of the body. Those whom you know lay down their material form and become invisible; to you, in turn, comes the same hour when your needs must contact with the Divine Essences. And this, also, is a passing shadow, the shadow of your own material ignorance cast upon the Source of Eternal Light.

5.17 The Neophyte awaits not that that Hour should come to him when the shock of severance from the physical is still upon him. He braves

the contact with the Celestial Essences whilst his body functions yet upon the material plane. He has learnt to command death conditions at will, to leave his body inanimate whilst his astral body soars. And, at the outset, he also is silent through fear. In those days when wrote Apollonius of these things, the fear was very vivid and very real. The Initiate came not lightly to his Goal. Since then, there has been given to the world the Gospel of Intercession, the Story of One Who was the Mediator. Since then, Man need fur not at all the contact with the Celestial Essences, for their power is insulated, they can injure him no more, so long as he reach out his hand in faith.

5.18 Of old, Man reach the astral planes by witchcraft, by necromancy, by the practice of black magic. He has today many secular avenues by which he may obtain the same results, and so long as he move wisely in the matter they shall not injure him. Hypnotism, trance, projection, even so normal a process as sleep will bring him in touch with these Realms.

5.19 But within the Church of Christ, and I do not mean the builded edifice, but the spiritual community united in His love, there opens the Way, the Path by which even the ecstatic states may be reached by all men in safety and in peace. By the Sacrament of the Holy Eucharist you contact with the Celestial Essences. In meditation you reach upward into the Infinite and commune with the Denizens of the Heavenly Spheres. How few among you realise the tremendous import of His Words: "I am the Way."

5.20 Dimly they realized him long ago, before his descent into Matter. Here and there the searching spirit found the Tao, the Way.

5.21 Oft-times you sing in unison: "He only could unlock the Gate of Heaven." How literal is this truth! he has admitted all who will come into His Courts. They may come fearlessly from who learning has been debarred.

5.22 We know not whence He came, except that He is of God. We know that His Intelligence commanded the Spheres of Spirit before the inception of the world. We know He was pleased to make that perilous descent in order that the imprint of His footsteps might remain for all time, and that those who came after might encounter fearlessly both Death and Ecstasy so long as they keep their feet within those Steps of His.

5.23 I have digressed in order to show in what manner, not the Neophyte only, but Mankind, may suffer contact with the Naked Elements of Heaven. For it is of supreme importance to a man how this contact shall affect him.

5.24 If so be his nature is attuned to the integral Good which permeates Creation, then the chemical composition of his astral body is unpolluted, there are no perverted essences within himself which shall oppose the outer Force of Celestial Elements to his own grievous hurt. On the contrary, his astral nature will be enabled to draw upon the infinite Power with which he will find himself encompassed, just as his carnate body drew upon the ether for breath and vitality in earth conditions.

5.25 In this, as in all things, the Universal Law of Attraction, God's Law of Love, is observed in operation.

5.26 The physical body attracts the material necessary to its existence from the chemicals which it contacts in the ether and in food-stuffs. With the disorganization of the outer frame, the astral nature withdraws all that was analogous to itself by the same power of Attraction, and operates henceforth upon the astral juices for its support.
5.27 When man's desire shall have soared beyond the confines of the astral environment, then he is enabled to shed his astral body much as he shed his carnal body, only, since in this case the outer form was of a

more highly refined chemical substance, it is entirely absorbed automatically into the element of its origin. The spiritual body now attracts such elements from it as were spiritual and functions henceforth in the spiritual Spheres. It has gained another step in the process of evolution.

5.28 Here, he exposes himself, naked to the force of the Celestial Essences. He may reach this altitude in divers ways. He may be flung into this state by violent death, unknowing, sometimes unprepared. He may have penetrated hither of his own adventurous curiosity, or in the pursuit of Wisdom. He may have come clothed in the Spirit of Christ which shall have covered his nakedness, for verily if a man truly Love the Son of God, by that same Divine Law he shall have attracted His Nature to himself, and shall be clad as with a white garment.

5.29. "If any man sin, we have a Mediator with the Father, Jesus Christ."

5.30 Thus, closed in the Elements of the Divine Spirit, the Forces cannot contact directly with those elements within himself which, by reason of their perversity, would oppose that Current. Man, in this spirit-state is in a more advanced condition chemically. The constituents of his body are become electrical in nature, or so I can best express the matter to you who have no knowledge of the exact quality of spirit substance. Therefore, that which is evil in a man is become as an opposing electron. The Dynamic Force sweeping as a current through the Sphere, will touch these opposing points and they will collide with it.

5.31 In earth-life, which is physical, the power of opposition or Evil, is visible in Matter, in diseases, in suffering, in ignorance. On the astral plane it is manifest in sorrow, in impotence, in darkness. On the threshold of the Spirit-Planes it is, as I have said, apparent as opposing electrons, defying the Magnetic Current of Eternal Love. No evil can

survive this stage in man's evolution, or penetrate further into the Spheres.

5.32 You ask how Evil can rise so far, why it was not left in that vortex to which it must eventually sink? I answer you that it is in itself dependent upon the spirit which accords it vitality and on who it feeds. A great spirit, strong, and beloved of God may for a while be misled into such perversion. Such have greater strength to combat the Divine Stream, strength to explore the Spirit-Spheres.

5.33 At this point the Neophyte, who has experienced the power of physical elements and learnt in what manner he may master them, now plunges into the Electrical Current of Celestial Elements.

5.34 For some, this is Heaven; for others, it is Hell.

5.35 By this, I make my meaning clear, that the earth names you give to heavenly regions express condition rather than place. Some have sought to give a geography of our Spheres, some parallels and metaphor to aid your understanding. This is well, and applicable, but I seek not here to give you these aids. I give you the matter in the abstract and deal with conditions that are experienced by all commonly, and that from a cosmic standpoint.

5.36 Again, this state is chemical. You use fires to split up your synthetic compositions on earth, and to reduce Matter to its original elements. Even so, we use an electric fire, a highly potent flame which your researches could not reveal to you, for one breath of it would destroy the human body utterly and you cannot handle it or deal with it in the physical; we use it, as I say, for the same purpose for which you use your physical element of fire, that is, to break up chemical formations.

5.37 We are here concerned with one aspect of its use, that is, its action upon the spirit body of Man.

5.38 I have endeavoured to show you that Evil essentially is a mal-combination of pure elementals. Man, we will say, has caused this perversion in his physical state. His astral body has accommodated itself, as it must, to the condition and suffered a like perversity. Again, the spirit-body is affected, but here is Man getting nearer the Core of his Being, the Nerve of his existence. The soul, which is God, cannot tolerate the proximity of such a contrary character of accretions. It forges upward towards its own Element, and so contacts the Celestial Current.

5.39 Now, the Inner Nature, the Core of Man, is in sympathy with this Force; all that he has acquired of beauty and goodness is in sympathy with it. That in him which is antipathetic is the perversity of his own free-will, which turning back upon its own power has caused the collision which has split up the harmonious assembly of the integral Atoms, which has resulted in their re-unity, discordant in character, and producing matter injurious in itself and unable to withstand contact with the Divine.

5.40 These Atoms, therefore, reach the Celestial Fluids and collide with them. Their formation is broken, and all power withdrawn from the material they have evolved.

5.41 In theory, this would be sudden, cataclysmic, in the actual working it is often slow, for only so shall a man live.

5.42 Some there are, O child of earth, who have drawn these evil machinations about themselves and saturated their very spirits with falseness, cruelty and blessed. If all this in them were destroyed in one blast of the Heavenly Flame, then would nought be left but that Divine Spark from whence their life began, and the full gamut of their experience and consciousness would be lost.

5.43 So, as the Flame destroys, it gives time for the elements thus parted to unite anew and build up bit by bit the perverted nature into a state of Truth.

5.44 Yet, until a Man will, he shall not faced this ordeal. But only so shall he attain Nirvāna.

5.45 Some day he will come; some day each one of all Mankind will come because that Living Nerve of Truth within will try out for its own. That which is of God must return to God Who gave it. Even through the Lake of Fire and Brimstone he will return.

5.46 It is well for those who tarry not, and happy indeed for him who comes in the Name of the Lord.

5.47 Foolish prattle of the vengeance of a Living God! See you not that these things must be? Such phenomena are just as natural and physical in relation to the planes on which they are manifested as is a common matter of Life upon your own plane. If a wound be septic, the doctor will, if necessary, cauterize it. Does the doctor act in vengeance?

5.48 You say, the Lord God is Almighty, and able therefore to eliminate from all conditions of Life all that is painful and contrary to human desires. He could do so, my child, but at a price, the price of Man's free will. Let all human experience, all consciousness, all love, go by the boards, and then might creation be immune from sorrow and disease.

5.49 But remember, for this end the Life-Spark, which is Man, left its Source, the Godhead, in order that it might manifest through all degrees of Matter, and bring back to its Divine Status the consciousness, the individual capacity for Life and Bliss for which it had sallied forth.

5.50 Had not Siegfried greater joy that he had essayed to meet the dragon, than if he had remained inert?

5.51 I can use but paltry words, take refuge in inadequate illustrations, but I cannot convince you. We who see the Great Cosmos of God, the Cycle of Man's Initiation, the Divine Working of the Supreme Purpose, know these things, we know them in our minds with an adoring conviction which is a part of our very being, but we cannot compress and tabulate them so that we may force them into the unwilling gullet of earth. You you see no more than sees the embryo chick whilst still within the compass of the shell. How will ye judge the World outside?

5.52 Yet, even as the embryo within the shell contains within itself the Essence of Life, a link of unity with all knowledge, all power, all wisdom, so man, carnate in flesh, manifesting in Matter, consciously aware of that only which is of the material, holds within the inner chamber of his mind the key of the Universe which shall unlock the door that leads to the Sublime.

5.53 That of which he may become aware in the flesh is that only which he is able to exteriorise from the more ethereal strata of his nature, or, as you would say, his subconsciousness. Again I refer to the double function of all the intermediate planes of Man's primary composition which is, first, to insulate the current flowing from the Central Ego or Soul of Life, the Life-Core within him, so that this Force, greatly moderated, shall be manifest even in his physical body; and, conversely, to draw upon on all conditions of planetary life and to register every shade of experience undergone in the course of incarnation and to assimilate these, passing them back in an ever sublimated state to the central Source which alone is Immortal.

5.54 This ebb and flow between Wisdom and Experience is the ulterior Principle underlying the whole Nature of Man and the fruition of his Destiny. Man, therefore, who seeks not to penetrate beyond the

material is confined indeed and ignorant as the embryo within the egg of my illustration. Man's scientific researches on the material plane may penetrate a little way, as it is conceivable the embryo may tap the interior of the shell and perceiving a hollow sound may arrive thereby at the logical deduction that there is space beyond the confines of the egg.

5.55 But it is only by entering within himself that Man may arrive at any true apprehension of the great Arcana of Truth which is within and beyond all things. Within the depths of his own mind is the smallest point of Light which is the Door into the Cosmos. As the Neophyte in order to rise, he must first descend.

Arcazaiel.

6 ASTRAL SPHERES

Arcazaiel.

6.1 So, in the lifetime of the body, man may ascend and experience that which may befall him in the astral and spiritual bodies, undergoing torment or attaining bliss. Exposing himself to disintegration, or winning the Magus' Crown.

6.2 And, so passing, in sleep, or trance or catalepsy, he shall assuredly bring back with him, to be exteriorised into the physical, some effect of his experiences.

6.3 As the spider, from his own body, spins his web, so the spirit of Man, free to roam awhile from the sleeping flesh, spins out a thread of Light, its life-line, which unites it to the physical, and along which pass the ethereal vibrations which are necessary to the body's life. It is not a thread, as you know of one, to be entangled or lightly broken. Liken it rather to a long ray of searchlight which shall cease only when cut off from its source. So long as this life-line shall remain, the body may be re-animated, as it was most notably in the case of Lazarus and of Jairus' daughter.

6.4 So. The spirit-body, returning from its travels reabsorbs the light-thread, just as the spider, and re-enters its fleshy state. The flesh awakens. What change has been wrought?

6.5 Now, the process of exteriorisation is of necessity slow, since the earth-body is composed of comparatively clumsy material and would be readily disorganised by the shock of cataclysmic knowledge. Nor is the human brain capable of containing one ten-thousandth part of the wisdom acquired by the spirit-body. There takes places therefore a slow seeping to the surface of the great well of experience which the Neophyte has undergone.

6.6 You say why, why attempt this ordeal out of time and place? Why not rest content with one incarnation, and leave to astral life astral experience, and so again with spirit-life?

6.7 There are many reasons. For one, each phase of life is not absolute. It is not as if one turned the pages of a novel; the page is read and finished, the next is turned. No, the tome of Life is more

complicated than that. The lesson of the last page may be forgotten, and the leaf must be turned back.

6.8 In other words, the Spirit must re-incarnate.

6.9 Again, the spirit which has returned, whether it be to re-learn a lesson, or to bring the Torch of Knowledge to others who have no light, is not always aware of its own status. It is seldom that the Ego, if but once incarnate, rises far beyond the confines of earth. But the returning spirit, destined to fulfil some task in the earth's Spheres, takes every chance to wander free, to invade those Lands which lie beyond the borders of its present captivity. Some wander so, indeed, that they may carry back the wisdom that they gather from the Uplands, some precious chemicals that shall transmute the dross of earth, even living fire that shall purge and heal.

6.10 Again it is much to the advantage of the Neophyte that he expose himself to the Celestial Essences whilst he still has still opportunity to return to his body of flesh. Therein he may hide his bruised spirit a little while, and earth conditions may favour him in rendering him opportunity to serve others and so save himself from further torment. Or, he may suffer in the physical that which his Spirit might otherwise have borne. Once the shaft of Light is severed, there is no return, and the Neophyte is faced with his Destiny.

6.11 "Blessed are the pure in heart, for they shall see God."

6.12 How little you understand how sublimely true are these divine words! The Neophyte who comes in purity to this supreme test shall behold only the Glorious, the Divine, in these Immortal Elements. He shall see God.

6.13 For yet another page I must consider still the attitude of him who has perverted the pure Current within himself, and afterward the

miasmas of earth are left behind, and we will arise with the Magus towards Nirvāna.

6.14 I have been speaking of the memory and effects which the traveling spirit will bring back into the material world. These are manifest in the physical body in conditions which correspond to that body that is, physical and mental conditions.

6.15 We are bound to consider the state of the entity which has encountered the Divine Elements and has suffered partial disintegration. A violent effect of this is madness. It is not the only cause of madness, but it is one of the causes. And I say again, it is well for him if he suffers this malady in the body, for somewhere it must be endured, and the composition of the physical elements is of a less enduring and less sensitive nature and will not react so severely to their re-constitution. In the physical, it is as if man, by his perverted will, has severed Atom from Atom and these elements thus forced asunder had reunited to form vicious molecular matter, which must be destroyed, not in its substance, but in its formation. But the spirit-body is of finer stuff, and then it is as if the very Atoms themselves were split, ion forced from electron, and the very currents of Being shocked to the Source.

6.16 I speak here of men greatly perverted and their natures, those who have wrung suffering and agony from others and delighted most in that which was most opposed to the Merciful Will of God. God has no Vengeance, He does not desire their suffering, indeed, it is tempered to the utmost, but that which is amiss in them must be set right, or the Divine within them cannot attain its destined end. Only of his own free-will Man eventually faces this Ordeal, and that because the God within him will take no denial.

6.17 It is of himself alone he has merited a punishment that is not a Vengeance, but the logical sequence of his own behaviour. Each unit of humanity enters the incarnate state with an unbiased personal Will, a

divine consciousness and an environment in which there are many manifestations of God's Love. Some are given a far more pleasing material surrounding than others, but temptations are from within as well as from without, and it is true indeed that only God knoweth the Heart of a man.

6.18 Thus the Neophyte, greatly daring, has touched the Fringe of the Divine, to his sorrow or to his joy. Into the consciousness of earth he has brought some memory, mayhap it be fear, that strange (to you) apparently causeless fear that urges a man to dread the darkness and to shun the society of his fellow-men. The fear that makes him suspicious, unbalanced and ill-at-ease. It may become manifest in many foolishnesses, in crazy occultism, for desire for drugs or many professions of the brain.

6.19 Blessed is he that overcometh, for he shall inherit all things.

6.20 Let us turn now to the Pure in Heart, and to him who hath overcome, and plunge ourselves into the Celestial Current, which is God, which is Love, and experience not pain but divine ecstasy and communion with the spirit of God personated in the Angels of Heaven, and in the Christ of God, the Lord of the World.

6.21 That my meaning may be plain, I will repeat the number of the ways by which man may attained to this state, not in detail, but in general classification.

6.22 First, he may contact with the Divine as did the Initiate of old. He came prepared, after the prescribed Descent and Ascent and Hours of Initiation. He arrives hither during his terrestrial life, and to him it is the long-sought Ordeal by which he may win the Magus' Crown.

6.23 Secondly, he may come, still in his lifetime, but piloted hither by evil forces in his search for knowledge and self-gratification. By means

of that which is known to you as Witchcraft he may come, and here I add that Witchcraft is the name you have given to the means by which a man seeks to control the powers within himself aided by guides from darkness instead of by Angels of Light. To him, this Hour is Hell.

6.24 Thirdly, he may come through the Door, which is the Church of Christ, by the Way, which is the Light of the World. To him, the coming is Heaven.

6.25 Again, he may come in the course of his evolution after his carnate body has suffered disintegration. Be it to Heaven or to Hell, assuredly he must come.

6.26 "Unto him that overcometh shall be given a Crown" – the Crown of the Magus.
6.27 Three paths have led hither, the Individualistic, the Sublime, the Infernal. For each who comes, the Crown awaits whether it be for him who stands the fiery Current as the Divine Tide of Ecstasy, or whether it be to him the Lake of Refining Flames.

6.28 The Neophyte has learned to handle physical fire and go unscorched. The people of the East of the World have not lost that art and it lingers still in the West in some psychic laboratories. But here the physical is left behind, and the Neophyte is exposed to the incandescent influences of the Magnetic Stream. This is purely spiritual, out of range of human sight or apprehension. It is the first step of re-unity of Man with God. It is the purification by which man may purge himself of all antipathetic material which he has accumulated in the process of individualization.

6.29 He becomes in perfect accord with the Divine Elements, in accord with his own Soul within him, and that which has vexed him hitherto by reason of the conflicts within himself shall pass away.

6.30 Hereafter he may handle the Divine Elements through which he has passed, he may absorb them into his own nature, and exteriorise them in waking life into and through the physical body whence they manifest in power, in healing, in strength, in exalted mediumship. He is become the Magus, the Therapeut.

6.31 Contrary vibrations may yet cling to the physical nature, for his terrestrial body is still exposed to the vicious chemicals and it is hard for the earthly nature to go unsullied. But these contrary influences cannot rise or penetrate beyond his etheric self, for they are impotent to touch or sully the purified spirit-body for the reason that there is now no magnetism remaining within the purified Ego which shall attract them. The vibrations are antipathetic to them and the resistance is such as to be all-powerful.

6.32 You have many instances of this exalted Manhood. I do not cite the Great Example, nor others who followed so closely after, for of Those I speak later in connection with Spheres yet higher far, but in daily life you come in touch with those who are strengthened beyond the power of their frail bodies, who exercise gifts which are not of the physical senses, who radiate Love, and delight to give whatsoever the gift may be, whether goods or affection or great charity of mind.

6.33 Thus, in earth you may acclaim the Magus. By his works you shall know him.

6.34 They love not the earth who have seen the Elysium of God, but they love the little children of God because their eyes are open to the Divine within, and they will enjoy terrestrial environment, aye, and the miasmas of Hell, that they may bring the torch of Light into the crannies of darkness.

6.35 You say, to these, hell is not hell, it is Heaven.

6.36 Not so.

6.37 Heaven is a Condition. Hell is a condition also. If any purified spirit, aye, even an Angel from Nirvāna, would assist those who are caught in perverse currents and carried into darkness, then they must condition themselves to such an environment, otherwise these others are not perceptible to them, nor are they themselves articulate.

6.38 We are speaking here of the Realms of Motion. To you, they are vague, and are cognizable to you dimly as a state of motion without mass. There is no motion without mass. The vibrations of Motion give out emanations, and these are formulated by the will into that which corresponds to your Matter. It is entirely invisible and inarticulate to you. There are no physical organs so finally developed that they may perceive it. The rate of such vibrations are entirely outside the ratio of your perception.

6.39 Therefore, by means of these magnetic emanations, Heaven becomes a place. Hell becomes a Place. But such Place is not absolute geographically. An Ego may carry its own environment, or it may move through sympathetic environments. When it desires to move into an antipathetic environment, the case is different.

6.40 It is obliged to subdue its own bright emanations of Light from within itself, it must gather grosser material from lower planes. This, to the advanced Spirit, is dense Matter, weighing heavily, choking, exhausting.

6.41 Under its limitations it is unable to function freely, so manifests as it would desire. Yet only so can it reach those outside its own orbit of life. This the World will never understand in relation to the Life of the Lord Christ, that the being nearest to God himself assumed a body of the lowest form of being known to you - physical Matter. He took our nature upon him. If a man took a thick casing of solid lead, studded with

nails piercing inward and lived within it, it would offer no analogy to the Incarnation of the Christ.

6.42 Others have followed that example, both before and after Calvary and have born a body of flesh that the world might have Light. There are many who come, not into the world, but to the borderlands of earth, to aid those still incarnate and to give inspiration and wisdom. Again, you expect so much we cannot give you, and for this same reason. We have taken somewhat of your nature upon us, and we cannot function in it with any more freedom than you would function in a leaden case.

6.43 The farther your own spirit is unable to rise and meet us, the nearer we may remain to our natural conditions, and the more facility we have to manifest.

6.44 At best, it is a work fraught with exceeding difficulty, open to mistake and disappointment, to misconception and blame. Would you care to manufacture lace and be given but a fishing net to employ for the labour?

6.45 Such is our hardship and our difficulty. You may come to us in sleep hours, many of you incarnate in earth, you may learn of us, but you cannot exteriorise the knowledge in the physical or your mortal brain would give way a madness ensue. In physical consciousness you may gather somewhat of our teaching, but such we give under exceedingly constricted and stifled conditions and you receive only in the terms of earth.

6.46 Such is the work of the Magus. May he give thanks for his safety, and for the Light he is permitted to bring into the world.

6.47 I take you now beyond the bounds of Space and Time into the Astral Realms. Here I may explain that this state corresponds not to the condition of the astral body as you conceive it, but is farther advanced.

The State achieved in this Hour, known to the Philosophers as The Star of the Magi, is inter-stellar as contrasted from the inter-planetary states hitherto prevailing. The astral condition is to be found in the outer aura of the Stars themselves and belongs to each locally. The farther the journey from each visible heavenly body, that is, the farther away from physical Matter, the higher is the rate of Motion, the more exalted the Spiritual Condition.

6.48 You know but one sun, but there are many suns in the great Cosmic Universe which contains all universes. The stars move in conjunction with all heavenly Creation through limitless regions of darkness known to you as Space, whence their rays contract your normal sight. It is within this so-called darkness there shines, unhindered by coarser light-vibrations, the Spiritual Sun, the Light of God, invisible to human eyes, to human instruments, because the rate of its motion is of a rapidity inconceivable to you.

6.49 A clairvoyant person may discern a spirit-form, and the light of the aura may be so bright that the clairvoyant is dazzled by it,. Yet the normal, or shall I say subnormal, human being, perceives nothing at all.

6.50 So far as you may place Heaven geographically, you may build up your theories upon a system of auras or strata enveloping the earth and likewise each astral body. These rings of vibration, or motion, are inter-planetary, inter-stellar, and inter-solar. So far is the limit to our knowledge.

6.51 The spirit of Man will find for itself the environment which is an accord with the outmost stratum of its own construction. It will draw from that environment nourishment for body and mind. The essences of its surroundings will be pliant and capable of conversion into scena and raiment and all other means of usefulness and enjoyment. The fact of its complete correspondence with the state of the Edo will render it definitely material so far as the Ego itself is concerned. You say it is an

illusion, because the Matter of its composition is not absolute, and would not appear solid to any Being occupying a different state of existence. I tell you that the Matter composing your own earth is an illusion.

6.52 I tell you again, the vibrations of your earth are low, the material is coarse, the limitations of the Ego are exigent while in the flesh, it lies within the province of evil emanations manifest in ugliness, in disease, in sin. The Astral Planes know none of these things. The substance of this World among the Stars is refined, and of high potentiality, its composition is mobile and pliant to the will of the exalted Ego. The human body bears the unmistakable stamp of personality it bore on earth but it is become translucent, radiant, exquisite. The Cities are raised by the Power of Will, working in the strength of the Divine, the countryside is watered by the Rivers of Life, and the sunshine ceases not night nor day. Nor is there idleness permitted therein, for each has his appointed task, and the pursuit of Wisdom is the Joy of each.

6.53 I am dealing in this work with fundamentals, and here I have stepped aside to describe to you those scenes which I have left behind in order to come to you. We have such joy in our Cities, so dear to us are our Heavenly Mansions and our Temples of God.

6.54 It is an illustration of that which is achieved by the combination of refined chemicals, of a state of Motion unknown to you. Definitely you cannot perceive these things in the flesh, because the flesh is not attuned to register their vibrations. Nothing can be tested truly by an unsuitable instrument. Yet man is still equipped with the means by which he may apprehend the existence of planes other than his own. Man is born into the world with what you now call the psychic faculty, that is, the Divine Soul within him is able to express Itself through the Strata of his material being and contact close Elements which are in affinity with It.
Zabdiel.

6.55 My daughter, you are aware of my presence this morning, and it behoves me to speak with you a little while since I have in some measure influenced this work which is afoot at the instigation of my lord Arcazaiel. My lord has much wisdom and great learning, but I would constrain him sometimes to give that which is ever more acceptable to earth conditions, that human element which may appeal to those whose opportunities have been scarce, rather than to the learned among you who may study for themselves those occult matters which are abstruse and an interesting to mankind in general.

6.56 My lord will give you a treatise upon Astrology, and on the way hither I constrained him to give some little account of Astral Realms, else would those who read gather some conception of a Void where Life, as Life, was submerged in chemicals and electricity. Our life is as your life, but more real, more vital, our world as your world, but sublimated and yet more solid. Our materials are as yours, only finer and richer far, and yield to man's will as well as to the labour of his fingers.

6.57 Our labours, our professions, our art, our learning are as yours, only without the flaws you know on earth too well. I feel it of definite import to speak of this at length and in this context, for here my lord had commenced to speak of those Planes when's come the majority of your earth-people at the time of physical death. Few of you come so far in life. My lord loveth the philosophy of Egypt and was enabled to visit these planes while still in earthly form, and so you, my daughter come, and here have been given the Azure Star, which marks you out in our eyes as belonging to our Spheres, but which is invisible, yet not unfelt, on earth.

6.58 Again, should this little book reach the hands of the uninitiated, they will fear greatly the fording of that state which my lord designates the Celestial Essences. To you these are no more physical elements,

and you will discern them no more as such, than you are able to define the atoms, ions, electrons which do, in fact, actually exist in such mundane solids as your own furniture.

6.59 The Spirit must travel far ere it learn to recognise elementals within physical illusions. To almost all, the passing of that stream is marked by remorse, by sorrow, by conflict. To some, in intense degree, to some, hardly at all. You will not be conscious of disintegrating Atoms, even though my lord Arcazaiel speaks truth, and such assuredly takes place. But such processes are hidden, just as the atomic processes within your own Solids are hidden from you now.

6.60 Those who have committed themselves to be swayed backward by evil will sorrow thereafter. They will seek companionship with those of their own calibre and sorrow the more because of it; eventually they will seek to regain their lost Paradise, because, as my lord has said, the Divine with them within them will desire its own. And each sorrow they bear, each victory they win over the evil in their hearts, is one more action that shall bring them into an ecstatic accord with the Celestial Essences - the Will of God.

6.61 Environment is only relatively geographical, but it is as actual to us as your earth to you. The illusion of Solidity, of Reality, is only an illusion in relation to your ideas. Your early conception of a solid has lead you into a false premise, and your misunderstood visions have filled your imagination with ideas of ghosts. You behold a shadowy, impalpable vapour taking the shape of one you knew - you do not see your spirit-friend, he is invisible to you, and the fault is in the limitation of your own physical eyesight - you see merely the ectoplasm from your own body which he has used in order to manifest.

6.62 I here acknowledge the courtesy of my lord Arcazaiel that he has permitted me to intervene, not to criticize that which he has given, but rather to attempt to bring it within the focus of terrene comprehension,

lest it be anywhere misunderstood and its virtue dissipated. My daughter, I will come again when the opportunity permits, and by your courtesy will write again by your hand. Till then, farewell. My blessing, beloved daughter.

Zabdiel.

Arcazaiel.

6.63 My lord Zabdiel is better acquainted than I with the earth conditions now prevailing, and my thanks are due to him for his mediation, since, for myself, I am interested most with abstract considerations which I acknowledge are open to misconception by those not aware of the conditions.

Arcazaiel.

7 ASTRAL AFFINITIES

Arcazaiel.

71.1 We are considering inter-stellar space. I have stated that it includes realms and conditions beyond the reach of your normal means of discovery. Yet so far as your own state of matter is concerned, it is

Space and no more. The Atoms composing your own earth have no affinity with those unseen Spheres, and such influence therefore as they exert is voluntary, and reaches the world only through a predestined method of conveyance.

7.2 The fabric of the stars and planets and of the sun, on the other hand, is an analogous to the earth. According to your own values, the vibrations may vary enormously, but, viewed from a cosmic standpoint, they all belong to one group of physical manifestation.

7.3 The heavenly bodies are, therefore, in correspondence physically. Vibrations given out by that sphere which to you is a star, may be projected into space even as your own ether waves are projected, and the Spirit Realms intervening will be no bar to their progress by reason of their widely differing structure. For this reason, it will be obvious that the maligned art of Astrology is not unscientific, but indeed expresses the highest flights of science.

7.4 You take zinc, a solid, liquify it, vaporize it, and project it in the form of etheric waves. These can be gathered from the atmosphere by any apparatus in tune for their reception. This you consider scientific and even marvellous. But mark you, the etheric waves circulate within the etheric aura of your own planet, they still belong to stat stat which you classify as Matter. Is it not more marvellous that vibrations may be projected that pass through millions of miles of that which to you is Space, and enter the earth's aura, influencing all that it contacts which is attuned to their reception? A fanciful theory, you say. But no, it is fact, and I say that your own ancestors knew it to be fact. They had less exact knowledge, and therefore were able to place less confidence in man-made instruments and mathematical deductions. Lacking such aids, they supplied their needs by opening their minds to the reception of instructive knowledge, and gained nearer access to the Truth thereby.

7.5 That which science discovers as a fact to-day is often denied to-morrow, but man who opens his mind to Truth shall receive that which shall endure for all time. Chemical actions and reactions are taking place incessantly. That which you call solids are arrangements of Atoms welded together so tightly, and therefore so many in number, that their own power, having affinity with companion atoms within the earth's fabric, holds them down so firmly to the terrene surface that man has much ado to shift them. In your words, they are most subject to the laws of Gravitation.

7.6 Etheric substance has its composing atoms less tightly packed, and therefore has less power within itself to be susceptible to terrene forces. Still lighter substances have power to rise and circulate within the etheric belt.

7.7 That is the limit of your exact knowledge. But there are substances emanating from your globe that rise into the astral belt or aura of the earth, and others again which travel so far that they may reach the radius of attraction emanating from another heavenly body and thus be drawn into the life of that planet in the same way as an etheric wave is captured by an aerial.

7.8 I will mention Thought as one of these terrene products that may be expelled in this way. The Mind of man, which lies behind the human brain, has no affinity with material life and therefore its products emanate from his Ego and are projected into the Spirit-Realms where they are received by such states as are in sympathy with his state of mind. The brain, however, inspired by the Mind, is capable of evolving and projecting a concrete thought, and this is more especially the case when the thought becomes intensified by, shall we call it, mass-production, as when a crowd, impelled by one Idea arises, as in Revolution.

7.9 There are Stars, therefore, whose influence is beneficent, and others of which the influence is contrary. Again, influences may combine in order to react beneficially upon the distant auras, or it may happen that the reverse is the case.

7.10 Sometimes the chemicals of which a Star is composed may react adversely upon a distant planet directly its rays are so placed, in the course of its movement through the heavens, that they come in contact with it.

7.11 Of these things the Magus may learn during his sojourns hither, for he may draw upon his sleeping flesh for that which is necessary to bring these physical bodies into visibility. Normally, to the discarnate Ego on these Spheres, they fade out of sight. Herein is another reason why the Neophyte should seek to gain these heights in earth-life, or else is this means of learning excluded from the world.

7.12 You have perceived how light travels from star to star and have from this fact deduced that space is not a void, but contains that which is responsive to vibrations. Thus the bodies within the sun's orbit receive light, absorb it, and are enabled to transmit it.

7.13 Think you that the vibrations of light are unique in this respect, and that other emanations are incapable of transmission in like manner?

7.14 Grosser forms of matter are interpenetrated by the finer as a sponge is penetrated by water. Different forms of life may exist within one mass. In space there are many activities, but they do not collide one with another because each reacts in conjunction with its own correspondences, and vibrations respond to those sympathetic with their own velocity. Here the Law of Attraction, of Gravitation, or Love or whatever you will call it, preserves all creation from chaos and groups

all cosmic Matter according to its kind by that same simple Law of Sympathy and Antipathy.

7.15 Physical matter is composed of atoms of which the vibrations are sympathetic to the electrical potentiality of the earth itself, it is therefore attracted to earth, and attracted by earth mutually. Earth therefore remains intact and immune from disintegration. The same system works with regard to each physical unit in the Solar system, and again it is active with regard to those Heavenly Spheres outside the scope of your vision.

7.16 Between the infra-red and the ultra-violet rays lies the span of human eyesight. Yet your scientists know that it takes millions of vibrations per second to produce even the infra-red light which requires scientific instruments to discern. Taxing not your learning, but appealing on the ground of common sense, is it not obvious that vibrations must exist that are slower in motion than your instruments can distinguish? By this is inferred that there may be, and I go further and tell you that there are, dark spheres in space, grosser than the earth, whose unresponsive material is able to catch and to reflect but little of the solar rays.

7.17 You have grounds herein for building up the theory that at the other extremity of vision, there are vibrations of Light so rapid that they are beyond your view. Does this seem curious to you? I believe that the reason is this:

7.18 It is within your churches that you listen to talk of astral spheres, of Spirit-Spheres. You are not led therein to this exalted point by a careful survey of scientific data, but the theory is flashed upon you, as something disconnected with earth-life, and linked by that imaginary organ which you name "the Heart."

7.19 The fact that spheres of Light come, or should come, within the range of scientific investigation does not render them less spiritual, less exalted, less holy, less to be desired. It is not everyone in earth-life who is willing to make, as it were, this leap through space and arrive through faith at a point which has no connection with reality as he apprehends it. I do not decry this faith, most blessed indeed is he who possesseth it, but man has been given free-will and powers of reasoning and he is not called upon necessarily to deny his sense in order that his conscience may be satisfied. I use the word "conscience" here rather than inspiration, for true inspiration apprehends the Truth.

7.20 A while ago, you were content to receive as visible that which registered normally upon the optic lens. You did not believe in vision beyond this ratio. Since then, instruments have been invented, and you are now able to perceive the ultra-violet ray. Have you not, then, sufficient basis for the belief that still finer instruments may be invented, enabling you to see still farther, and that beyond this point again, there are other vibrations so rapid that they elude you still?

7.21 If you acknowledge this theory as plausible, you have taken the first step towards the Astral Realms, and this by the normal faculty of reason. Those endowed with that which has now become a supernormal faculty, clairvoyance, are able to apprehend a still more rapid rate of vibration. This for the reason that they are able to withdraw from the limitations of the physical body with its restricted eyesight, and function awhile within the etheric or astral body which lies within, interpenetrating the physical.

7.22 I have stepped here from physical science to occult science, but I maintain my point. All your earth history has furnished examples of clairvoyant vision, and the faculty may be tested scientifically by all who are sufficiently interested to concern themselves in the matter.

7.23 I, who am so placed that I may hear and see, tell you that light-vibrations exist of a rapidity so great that they would be beyond your powers to count. Their radiance is so great that the sun shining in his strength is but a candle compared with them.

7.24 Out of the motion of space forms living Matter, warm and radiant, evolving in Spheres which themselves revolve within the Orbit of the Living Sun. These are the Iridescent Spheres, the Universe you call Heaven, and thence, by mutual attraction, come those minds which are purified and sympathetic to the Light.

7.25 As a metal splinter to a magnet, so they come. Even if it be through the Lake of Fire and the Valley of Shadows, yet they must come, because the Divine within them cannot forever resist the Supreme Law of Attraction, the Love of God.

7.26 An illusion all this, many will say, and the writer one who has bartered his science for fairy-tales. Again, I say, whence come those stories to which you give that name? They are, more usually, not stories of fairies, or elementals, but tales of human folk possessed of super-normal qualities, co-articulate with the friendly beasts and functioning in a world where the beautiful and the happy shall be the reward of him who has greatly suffered and greatly dared. You have no parallel in earth-life for these dreams and visions: how then came the carnate brain to express them? Imagination, you answer. Look well to this word in itself, for itself not understood, it has been coined to express that which is beyond scientific discovery.

7.27 Again, what is illusion? Is it not the seeing of things as they appear to be and not as they are in actual fact? Then, your earth-life in its entirety is to you an illusion. You have no absolute knowledge, and are as yet but able to utilize comparatives in order to arrive at classifications. You say, this is solid, this is liquid, this is gaseous. But each is only so in relation to your own body. So far as you are able to

perceive, you inhabit the outmost stratum of the earth's composition which is to you a definite surface. Beneath your feet the earth is solid, the air above is volatile. Are you surprised when I tell you the earth has other strata, both above and below your own, and that each has its inhabitants to whom their own world appears as the only material one? The outer limits of the etheric belt surrounding your globe furnishes a surface upon which communities have their dwelling, and, to them, the order of the earth is solid matter and the astral plane their atmosphere. Again, there are elementals dwelling within your ground, and to them it offers no appearance of solidity as it does to you. You ignore these forms and phases of life because they are out of sight, out of range, out-of-focus with earth conditions, but science is coming up on the fringe of the subject, and it is not long before the possibility of these existences will be admitted, willy-nilly, even by those egotistical souls who dearly love to believe that God made man alone.

7.28 To us, who come from afar, your atmosphere appears so gross and solid that it is as if we descended through strata of solid earth in order to reach you. This again illustrates our difficulty, for it is as if you were obliged to assume the attributes of the mole in order to penetrate below ground to minister to a subterranean population. Would you be able to tell them much of the outside world, finding yourself blind, and hampered in strange surroundings by an unfamiliar body?

7.29 All is a matter of the relationship of atomic structures. To put the matter as simply as I can, the Atom has at heart an electrical potentiality, a rate of vibration or revolution. It is articulate to all other Atoms working at a similar rate wherever they may be found geographically. For this reason, the distant stars are visible to the earth, for this reason, man is in sympathy with his surroundings which appear to him definitely material.

7.30 Now, all known planetary structures are symmetrical in form and built up of strata, or rings of varying composition. Man himself and all

beings of potential consciousness, is also similar in construction, with the difference that his outward shape differs widely from that of the heavenly bodies in that it is not subject to the revolutions undergone by unconscious Matter.

7.31 Let it be clear, therefore, that as the various strata of the earth and stars correspond to each other, so the strata of men's consciousness have similar affinity. Now, that ebb and flow of life-forces of which I have already spoken, may animate man's whole consciousness or only a section of it. An individual may be able to draw upon the Sublime within himself, which again, is in affinity with the Sublime Spheres in their entirety, for his physical needs and the importunities of earth life. In the same way, his experiences in the flesh will register upward through the scale, and, purified, reach his sublime Consciousness, thereby gaining touch with the Sublime World.

7.32 On the other hand, there are natures unresponsive to vibrations. The electrical current is as it were earthed within them. They are able to draw but meagrely upon their own subconsciousness, they sense no active communion with the Spheres of Heaven, and their physical experience makes little imprint upon their real Identity. Their lives are manifest on earth as irresponsible, ineffectual existences which leave the individual at death with neither desire nor ability to rise beyond the surrounding spheres which were the highest altitude to which his inspiration carried him. In relation to earth, the velocity of his atomic structure was low.

7.33 Believe me, this Ego shall meet with no mishap, but he shall not travel far at first and his progress will be slow.

7.34 Have I made more clear my reason awhile back for saying that the evil-minded may travel far into space? It is a matter of the potential velocity of the atomic structure of the human mind. If the current be of a high frequency, it will carry him far, though whether to his own ecstasy

or to his own hurt depends on whether the current be pure or perverted. This I have dealt with at length and refer to it only in passing.

7.35 Therefore, be this apparent: when Man sheds his physical body, he sheds therewith his affinity with the material earth. Henceforth, he is of an astral nature and in sympathy with the astral planes. They therefore bear to his new eyesight the old illusion of solidity which was an integral part of his life on earth. The Stars appear to him more than double in size because their auras are now visible to him, and these extend far beyond the surface which is apparent to you now. In a word, he is in continuous and actively conscious sympathy with astral life. But this astral state implies no more stagnation than did earth-life. The entity progresses, and with progress, his astral body is disintegrated into its parent Sphere just as his earth-body was committed to the physical elements, except that the process is almost instantaneous since we are now dealing with more refined matter.

7.36 Man has now arrived at what we will call the Spiritual State. He is among the Stars, and Heaven is visible to his normal site.

7.37 It is apparent, then, that the Mind of Man, his Ego, is free to travel at its own volition, and in so travelling will seek its affinities, for the simple reason that such corresponding states constitute the only Matter which is visible and articulate to him. But whether this travelling be done while still in the flesh or after death, the existing outer-body cannot be removed from the sphere to which it belongs. It is drawn from the elements of that sphere and is inseparable from it, drawing upon it for vitality in lifetime and combining with it in death.

7.38 The Mind of Man is more pliant. Its states vary, rising to high potentiality in moments of inspiration. The scale of its vision therefore changes like a Kaleidoscope. In this respect, men may not judge one another, for no man may behold the life-fluid of another, and some you dub the evil-doers have potentialities for good.

7.39 It is not idleness which creates the Peace of God, but atomic harmony, it is not God's Vengeance that rebukes mankind, but the inevitable clash of atoms consequent on man's self-made chemical enormities; Man is not placed arbitrarily here or there with lurking fear of injustice or sanguine hopes of mercy, but is attracted to his natural environment by the affinity of Atoms.
7.40 The higher Man progresses, the greater is his freedom, for, having learn the manipulation of the elements, he may impress them into his service, and assume, temporarily, atomic compositions that enable him to function in a sphere other than his own. Thus he may penetrate into the darkness, or, on more rare occasions, pierce the veil of light which shields the Spheres Sublime.

7.41 "Where thy treasure is, there shall thy heart be also."

7.42 Even in earth-life, the aspirations of the heart, or mind, are building the etheric structures that the Ego shall inhabit. The potency of constructive thought science has never plumbed. Thoughts may be material, trivial; analogous to earth, they influence the atmosphere of the earth-planet and affect the polarity of its electrons in contact with them, they affect the body, which is physical and through it communicate experience to the subconscious mind, but, unless they are charged with some special potency, they will probably be absorbed at this point into an aggregate of mental Matter which can only in bulk further affect the Ego.

7.43 Thus the cosmopolitan mind of earth people as a whole affects the status of the planet on which they live and, in consequence, its influence as a heavenly body in the Universe. The influence of some stars and planets upon others is known to be definitely evil, while other combinations have been proved beneficent.

7.44 Mundane thought, therefore, impresses mundane material, whilst inspired thought penetrates into the spheres from which it emanated in embryo. Thought, as well as Man, and all Matter, seeks its own affinities by the same universal and cosmic Law of Attraction.
7.45 Man, in the course of incarnation and evolution becomes an intelligent being of individual consciousness. The same form of evolution is applicable to Thought. The nucleus enters Man's mind as a flash of inspiration and the brain exteriorises it and builds upon it a fabric of aspiration and desire. The mundane counterpart of these thought-forms may be produced in material creations which also are subject to disintegration in the same manner as man's outer body. The actual Thought-form remains and establishes itself in the scene from which it was produced, modified by the limitations with which man has treated it. The higher man aspires, the more pure his aspirations, the higher the Sphere on which his Thought-forms will be builded, and the more beautiful will their structure be.

7.46 These emanations of a man's mind are his treasures, and his mind shall inevitably seek them, for where is treasure is, there shall his mind be.

7.47 Inevitably also, are some who on passing from earth, are fated to dwell awhile amid the ghostly prisons of their lascivious desires and on the planes to which such thoughts belong. Theirs is the task to re-absorb these miasmas and to transmute them in the crucible. Again, falsely united electrons are torn from their unsuitable nucleus and set free to reunite in the life-stream of pure Love.

7.48 Another Thought-type of which we see so much is the insane desire for material gain. The power producing these thoughts may be greatly energized and capable of considerable evolution. Its object, however, is misplaced. We have nothing outside your plane which corresponds to your cash; the potency therefore runs to earth and is rendered void.

7.49 The commonest form of thought transmission is the desire for success, and this, in its higher states combined with a true love of Art in one form or another, is greatly productive of really beautiful structures, artistic creations and spacious libraries and academies. Often these thoughts are tinged with material greed and selfishness and much of their potency is lost.

7.50 Again, thoughts there are which rise upward ever toward the Very Throne of God. Betimes, are they embodied in prayer, in mercy, in Love. The selfless love of man for man, including the interchange of pure love between the sexes, rises so, because, being in harmony with the Creative Stream of Love, it flows with it into the Infinite.

7.51 Many who have much to suffer on the borderlands of Eternity, have yet very beautiful palaces of their own construction awaiting them, and which in themselves will be a magnet drawing the Ego upward even through water and through fire to regain possession of that treasure to which their mind must orient.

7.52 Nothing is lost, O child of earth, nothing that has anything in it of beauty or of purity or of Love withal.

7.53 From some holy minds emanate those Desires which are in a state of embryo perfection. These gather light even as they rise and return to God Who gave them, and Who shall give again in Gifts of ecstatic beauty. Such are beyond the common experience of the sphere of earth, but they are to be emulated, to be striven after, for unless a man carry an Ideal within his mind there will be little energy to carry his thoughts beyond the boundaries of earth.

7.54 That which the Magus shall find in this Hour of his Initiation is linked with earth and inseparable from it to the mind whose interests

are cosmic. He beholds the Working of the Great Laws of cause and effect and contacts the outer fringe of the Divine Wisdom.

Arcazaiel.

Arcazaiel.

8.1 In this, the Ninth Hour, I describe the experiences of the Magus, for he that has parted from his flesh and comes hither after death, has his home within these precincts and his progression is steadfast and gradual. The Magus, on the other hand, is bound by exigencies of earth time, and possesses not the same freedom for his explorations.

8.2 Just as there is darkness in space between the astral bodies, so is there darkness betwixt the Spirit-Spheres. Into this gloom plunges the Magus in his search for the Eternal Wisdom, and for this reason, this step is known as The Twilit Path.

8.3 He is now far from the material world, distant in condition from his physical body, beyond the confines of his own Universe, immersed in alternating shadow and fitful twilight, seeking the Eternal Sun, which is the Nucleus of the Cosmos, the centre around which all creation revolves, and of which your own son and its attendant planets are that one small unit.

8.4 He seeks the Light whose Essences may be liquefied and so become the Fountain of the Waters of Life. Thus all creation is watered from this Living Nucleus, for thus the Essences may travel through space in form of Light Rays. These are invisible in darkness as all the sun's rays in Space, but the Magus, purified by the Essences, may reflect them and advance by the light of his own body.

8.5 He is now exposed to the full onslaught of occult forces, he is aware of Powers of which the earth as known little and understood less. Voluntarily he has exposed himself to the Forces which can destroy him, and his only safety is in the Light which is his own soul responding to the eternal splendour.

8.6 This is a world of Signs and Wonders, the farthest that the Magus has penetrated away from the illusion of the Solid. Alone in the vastness of Space, he is able to contemplate the phenomenon of Truth from this new aspect. For the first time, he holds not only astral existence alone, but the whole Cosmos as one vast, restless, changing mass of Motion with its vast gamut of Atoms sensitive to every influence, however minute. He sees the bodies of men built of the same temporary, mutable material as the environment in which they function. He is conscious of the Life-Light shining in each, the true Nucleus around which Matter gathers as mists gather and disperse again. He is within a vortex of flowing electricity which is the source of animation of all Matter, of all Life. He knows that a false step now is fatal, for only so long as his own Being is attuned to the Light shall he remain impervious to the potency of these dominant Forces.

8.7 From a mortal unit limited to planetary life, he is now an Immortal, part and parcel of the Cosmos, a Spark of Living Energy on its way towards the Source of existence.

8.8 The Grandeur of Truth revealed heightens the velocity of his own nature and unconsciously he becomes the better fitted to endure the ecstasy that shall come.

8.9 Yet despite the verity of this experience of the Spirit, the individual may not bring back into waking life aught but the impression of dreams and a slowly developing understanding of Life's meanings. The process of exteriorisation is slow and incomplete. The finite brain cannot grasp the Infinite. Let this be better understood.

8.10 Even the most exalted, the most inspired among men, have their positive moments when the material world contacts them around with vivid semblance of reality, when all natural laws, manifest in flesh, seem to have their true source, end, and reason in flesh alone. At those moments the Ego is in true accord with his physical surroundings. His

vibrations and the vibrations of the surrounding Matter are of an exactly corresponding velocity. For the while, the finer vibrations of his mind are excluded and he lives and thinks by the aid of his material organs alone. This experience is not unique, but universal, for it is inevitable that with the electrical mechanism which pervades creation with its ceaseless ebb and flow of action and reaction, that some time or other, and perhaps often, the state of a certain man will correspond exactly with the Matter which produced him physically. This correspondence implies that every Atom is satisfied, for it has grasped its affinity, every electron is engaged in orderly Revolution around its allotted nucleus. No part of his structure is disengaged in order to be a recipient for inspirations from another sphere of activity.

8.11 In a while, this transitory perfection is disorganised, probably by contacting a higher velocity, and man's nature reopens relationship with the Unseen.

8.12 The Twilit Path: this is the physical parallel.

8.13 Let no man blame himself unduly for these moments of doubt and error, the causes lie not in himself alone but in the gross constitution of physical elements. Only let him beware lest he be satisfied with his condition, for his dissatisfaction is a potent factor in disorganising his state.

8.14 He is shut off from the Mainland. He is bounded on all sides by the merely physical. The Past gives him no more than the knowledge of birth into a physical and imperfect world. The Present offers him nought but strife without victory, hope without fulfilment, sacrifice without incentive. The Future promises him decay and nullity. Incarnated within the physical, he sees not beyond the material world, and nought but the promptings of his own conscience shall avail him to dissipate the entombing walls of Matter.

8.15 This a man may and endure in the flesh, a counterpart to the flight of the Magus in his explorations during his hours of bodily unconsciousness. for the while, he is cut off from all worlds, lost in a vortex of motion which he has reason to believe may absorb him into its own substance. Voluntarily he has left the world of Spirit which was the natural harbour of his own purified Ego; and the Eternal Wisdom, the Light of Supernal Truth, the Nirvāna which he seeks, is as yet far beyond his vision. He has attained communion with the Angels, and has left them a while to seek God.

8.16 Strange, this, you think, but strange is the undertaking of the Neophyte when first he set out for Nirvāna. The natural man, awaiting the slow processes of nature, will be content to occupy such outward form as is given him in which to express himself, and will travel through the Spheres seeking the company of Angels and progressing with them onwards towards the Eternal Good. Æons of time may pass away, it concerns him not, for he dwelleth in exceeding joy and his hope is sure and steadfast.

8.17 Not so is the meteoric progression of the Neophyte, who crowds into the physical life-span the whole gamut of evolutionary experience. He cannot wait for the changing and interpenetrating Cycles to revolve, but plunges into the Twilight, apprehending in a shock of sudden knowledge that which he might have learnt in ease and leisure.
8.18 Alone in Space, in Infinity, exposed naked to the pure Currents of Life, finding himself vaporized even as all his surroundings are mutable and interchanging. May he not consider, since now he sees the true constituents of all substance, and recognizes in this seething vortex of Motion that which he once believed was steadfast and solid, that even the fair Spirit-World whose shows he has lately quitted is nought but an Illusion?

8.19 Even upon Calvary, did not the thick darkness descend?

8.20 Those alone who have tried the valleys shall ascend the mountain-heights, only those who have prayed in Gethsemane shall enter the Garden of the Lord.

8.21. "Blessed are they that mourn, for they shall be comforted."

8.22 Shall an Athlete rejoice in laurels that he has not won in the arena? What then should Nirvāna be to him who hath not striven?

8.23 Conscious of a Mind with no enduring body, aware of a personal consciousness without the wherewithal to express itself, the Ego has now affinity with matter in solution. He learns how thus the Celestial Essences may be controlled, and perceives the nature of all substances.

8.24 His bodily form has suffered temporary dissolution, and he may not rely upon it either for strife or for expression. His activity is concentrated entirely in the Mind. His mind must be linked with the Consciousness of God, with the Divine, else will he not survive his present experience.

8.25 I do not wish to digress at this point and explain what shall be before him should he fail in this test of faith. Not obliteration, certainly, but perchance centuries of retrogression. The greater the Heights attained, the greater must be the fall. If the Mind is set upon the Love of God, he shall not fail, for the Light within will guide him.

8.26. "And this mortal shall put on immortality."

8.27 Unclothed, the Ego reaches the borders of the Divine World. His spiritual body is left far back in the Spheres, even as his earth-body has been left in the world of flesh. He is naked, and fit to be arrayed in the Garments of the Antechambers of Heaven.

8.28 He is now within the Light, but he beholds it not, for beholding it, he would be blinded and singed and burned. A man may not enter a room to face the violet ray without protection for his flesh and eyesight.

8.29 As they who dwell in the heights welcome the Magus at the Portals of the Divine and lead him whether he may be clad in raiment that shall clothe his soul and protect it until such time as he be so far progressed that he may behold It without hurt.

8.30 The Magus may now survey himself. He has known the body of flesh, and beheld its personalities still intact in the Spirit-form that was his in the Astral Spheres. There, he beheld it translucent, radiant, healthful. Clad he was in garments corresponding nearly with those of earth during the periods you have come to know as "classic," and enlivened with precious stones not unlike those for which you mine to-day. This was rebirth indeed, and Resurrection, but he beholds now a greater Phenomenon.

8.31 The imprint of his personality remains to him, is in fact, enhanced, but his body has ceased to be organic, as you recognise organism. His form is now electrical in nature, constructed with all necessary mechanism for absorbing the Magnetism that constitutes the aerial substance as oxygen and its like constitute your own. The Magnetism is indrawn through the receptive faculty of the body and expelled in individualized creative force. The Whole is thus drawn upon to create the Specific.

8.32 His new garments do not serve to conceal his dazzling personal beauty, but he is vaguely aware of that which he shall know of a certainty later on, that they are woven of especial purpose, and that henceforth he may assume them at will when he cometh to these Courts, for their virtue is of the Plane to which he has come and their potency shall be the insulator that shall serve to render the Ecstatic

Vision endurable to him, and enable him to walk in the full effulgence of the Sunlight.

8.33 He is enshrouded therefore, and only from within the intangible folds of that gracious mantle may he behold the Unseen.

8.34 O, how explain these Glories to you earth-born spirits? How describe the sweet cadences of music to him who is born deaf?

8.35 I stumble to find words, and you are deaf to hear, for here we stand at the Courts of the Holy One of God.

8.36 Before that Sublime moment when the Portals shall be thrown apart, I will make one more digression.

8.37 There are those who have written from the Spirit-Spheres and described Visions of the Christ. In many phases of experience he has walked among men.

8.38 Yea, but in these Visions the Christ has come to Man, not Man to the Christ.

8.39 In these ecstatic moments Man has beheld Him only as he himself could bear to see Him. He Who was made Man, is able to assume whatsoever outward Form He will. But even so, such occasion is very rare, and only the dire need of a soul most highly attuned to His Love, or the greatest ecstasy of adoration can bring Him so through the intervening spheres. Most often He cometh in Vision, in such manner as you would describe as a thought-form, where will and action and knowledge are present while the actual entity functions elsewhere.

8.40 But the Magus who has sought Nirvāna through succeeding stages of Initiation is permitted to enter within the Portal of the

Christ-Spheres, even as Saint John was permitted to enter, and behold the Christ in True Splendour.

8.41 One question more you ask: How could the Initiate of Egypt behold the Christ two thousand years and more before Jesus dwelt in Galilee?

8.42 My answer is a simple one: because the Christ was not manifest to you in flesh was no argument that He existed not. His manifestation through Jesus of Nazareth was an Incident. The greatest Incident in the history of your earth, yes, but it still remained but three-and-thirty solar years out of Eternal Life.

8.43 The Jews rejected the Christ not because they did not believe in God, but because they could not recognise God in human form.

8.44 For many centuries the earth had worshipped God the Creator. That in some Form He could be partially visible to men they knew, since He had manifested to Moses and Elijah and to many of the Initiates. The extent of the Cosmos was known still less than it is known to-day, and the existence of a Godhead beyond all human knowledge, all Form, all Time, all Space, was beyond the imagination of that day. Yet the Father of All, of Whom we know nought at all except He be the Author of Cosmic Creation, the Fountain Head of all Light, Goodness and Existence, vouchsafed as One Who might manifest Him within the range of human conception. This Manifestation of God, Man called "God" and rightly so, yet there exists a distinction, for God Himself is Unseen, Unapproachable, and He Who manifests Him has taken a Form by which we may perceive Him. It is this Form, this Manifestation, of which mankind has been aware throughout all ages, that is known in Heaven as The Christ.

8.45 Therefore I say that the Manifestation of this Divine Spirit in Jesus of Nazareth was an Incident. It was much more than this, but I

accentuate it because the nature of that Incarnation has been much misunderstood.

8.46 This was a human body, humanely born. Verily God took our nature upon Him. In all ways He functioned through our nature during the course of His earth-life. Therefore He said, "That which I do ye also can do."

8.47 It is admitted that some change took place in the manner in which mankind regarded the Christ after this stupendous Event. They learned a very tender personal Love towards Him Whom they had feared. They knew God not only as their Creator, but as their Redeemer. They were content to behold God through this Form made manifest to them.

8.48 That which lies Beyond is known to Him alone. What is within the Divine, the Infinite, we may not know. Through the Ages, perchance, He may lead us onward to a greater knowledge and still more vast, unfolding World. It is beyond our conception now, and we desire it not, save in His good time.

8.49 For the present, we can conceive no joy more ecstatic, no splendour more effulgent, than the proximity of Him Who once was Son of Man.

8.50 This is the Light of the World, this is the Nucleus around which all known creation revolves. Thus is the First Principle expounded, the great Axiom of cyclic revolutions around a superior Centre. Herein is the highest Form we know of that Principle which animates all Matter down to the formation of the Atom and even of atomic particles.

8.51 The units in all cases revolve around their centre by reason of their attraction to it, this affinity being in itself a manifestation of the Magnetic Love Stream which permeates the Cosmos. Also it is an immutable Law that the Nucleus is not fixed, but is itself an electron in a

larger sphere of activity. Therefore it is our belief that even this Sublime Centre of Holiness may itself be a Sun in the Eternal Orbit of the Father God.

8.52 The Holy Christ of God inspired and manifested in the Man Jesus, but the Light of Heaven went not out, nor was lessened because its Source sojourned awhile within one obscure planet. The Christ could not be contained wholly in Jesus. Jesus might be, and was, wholly God, for a whole can contain a part, but not a part the whole.

8.53 Therefore the Sublime Manifestation of God which inspires the Cosmos may manifest in an Individual. Man, commonly, as I have stated, takes his life from God, but his is, in embryo, a cosmic consciousness which becomes individualized only through incarnation into various states of Matter including your own flesh.

8.54 In the Life of Jesus of Nazareth the Consciousness of God manifested directly in Man's body, yet subjected Itself to natural laws and physical limitations. This supreme Act was pregnant not only with Man's good on the material plane, but also within all the cycles of his progress. God, Who so manifested once in flesh, may manifest at will in this Form so beloved of Man, through all the Intervening Spheres. He is Jesus, He is the Christ, He is God.

8.55 His is the Light Supreme; Its rays therefore may penetrate and manifest within even the lowest forms of creation, yet for this cause Its Source shall not be lessened.

8.56 Therefore may we behold the Father only through Christ. Happy are they who have beheld the Christ in Jesus. Theirs is that precious inheritance of personal love which some of us who adored from afar off wait long years to attain.

8.57 Behold now the Supreme Ecstasy, but behold with eyes still veiled.

8.58 The Spirit pervades all Creation, this is Life, the Prâna, the Universal Magnetism, the Primal Force which invades every Atom, and, by attraction of qualities, links together all Matter, all Mass, and unites all Motion into one Purpose.

8.59 Behold now this Divine Spirit manifest in the form of Man.

8.60 It is said that every man, purified, is a Manifestation of God, and so he is, but even so, his consciousness is limited to the extent of his experience. The individuality of his Ego is newly fledged. He is able to draw upon cosmic power for life and wisdom, but he himself is not a source of power except in a local and restricted sense. The consciousness of Man is potentially infinite only because it is linked with the Divine Consciousness, and he is himself Divine potentially because he sprang from holy Origin. His individuality is the outcome of a free-will that has been moulded within the Will of God. Therefore in beholding Him Who is the outward Form of the Divine Life which was man's own Origin, man sees a Manifestation of the Power which created him, and although verily he is in God's own Image, since the Magnetic Life which is the Nucleus of his being is of God directly, yet he himself is but one infinitesimal reflection of the Light of the Eternal Sun. He is one globule of pure water that returns in the volume of falling spray into the basin of the Fountain of the Waters of Life.

Arcazaiel.

9 THE RESURRECTION AND THE LIFE

Arcazaiel.

9.1 Herein is Harmony perfected.

9.2 Yet here, the Ego, which is of God, may not look upon God, for he has been on a long journey in far lands, and he come hither travel-stained and weary. He has suffered a long Initiation, and now must his scars be purged, and his Soul refreshed. For he Who is Perfect can be beheld, in His Glory, only by the eyes of perfection, for looketh the Soul otherwise than this, his fall would be as the fall of Lucifer.

9.3 Fear not, O Soul, newly come through strife and darkness, for the Holy Breath of Him who breathed Life into man's nostrils in the beginning of Time, pervades the Air of Nirvāna, the Seventh Heaven. Therefore, Man, inhaling by means of his Celestial Body, draws into his own Soul the Life, the Beauty, the Perfection of the Christ. As he dwells upon the Threshold, so vitality invades him, and Holiness, perfecting him. He has sacrificed all that was mortal, all that was material; and all that was disharmonious has been destroyed far back when he contacted the Celestial Fluids. His body of dust has returned to dust, his astral body has returned to the Astral Planes, his Spirit-body has been dissolved in the Solution of Matter, and his Soul has return to God Who gave it. "This corruptible shall be made incorruptible; this mortal shall put on immortality."

9.4 This is the Resurrection and the Life.

9.5 This is the Last Trump, when the State of the Soul is decided, when sin and evil have dominion over it and power no more, when there can be no more tears nor weeping, for all former things are passed away.

9.6 As the Celestial Body grows and is strengthened, so the shroud, with which the Angels have guarded the naked Ego, falls away, and he that hath overcome inherits the Kingdom of God. To him is given the palm of consummation, the Crown of the Child of God. He weareth the White Robe of him who have been purified, and his Aura is a rainbow about his head.

9.7 This is the Resurrection and the Life.

9.8 He who cometh so far shall not see Death, nay, not even in the flesh. It is written, "Thou shalt not suffer Thy Holy One to see corruption."

9.9 Therefore he also who partaken of the Nature of the Most Holy of God shall also be given control of all the elements of his Manifestations. Of this you have seen examples in the passing of Elijah and of others also who came in The Name of the Lord.

9.10. "I am the Resurrection and the Life. No man cometh unto the Father but through Me."

9.11 For, in Nirvāna are gathered the Sons of God, and verily the Day shall come when all shall so be gathered, a Host which no man can number, and maybe in that Day he will lead us forward into the Infinite towards a God Who we cannot reach, even in thought, for he hath no Form that we may behold Him, even in our inmost being.

9.12 Blessed and holy is he who comments to this Resurrection; all the pain of his development and of his purification are but a dream that has passed in the Light of the Eternal Dawn. Blessed are the sorrows that Man endures since they are but the outward form of that reorganization of disharmony within his Spirit, which shall so be blended into the Eternal Harmony of ecstatic Vision. Amen.

9.13 This is the Resurrection wherein Man leaveth his body of Matter and is incarnated into the Magnetic Essences. I speak of Matter as you know it, as conglomeration of atomic particles forming the illusion of solidity. Thus into Matter was hurled the Soul of Man, thus from its dark morasses has he risen to fall again, and yet again. His free-born Ego has been encased in vaporous bodies and in the protoplasmic organisms of flesh. Long has he sought the release that is alone the reward of Harmony wherein he may attain mastery over the Elements. Thus attaining, he cometh at last to the Resurrection. His bodies of Matter are shed as one casts warm clothing, and he finds himself as he is, and has always been potentially, a Son of God, created in the Image of Him Who is All in All.

9.14 After a Pilgrimage through Mirage and Illusion, thus he findeth Reality, for here is the pure substance which animateth all things, the Source of the generation of all Elements. Yet the Elemental Fluid is not without Form, forsooth, for it manifesteth everywhere in Sublime Form. In Itself It is Light, It is Movement, It is Vibration. Herein is a galaxy of Rainbow Diadems, not for Man alone, but for every object of Nature. Every tree, every flower in that ecstatic Garden of the Lord radiates a Aura of Holy Beauty, for having inhaled the Divine Breath, it giveth again that which it has received, tinged moreover by the radiations of its individual powers. Herein, Man may contact a single blossom and gain from its essence something which erstwhile he lacked, and the blossom will give in conscious gladness, and be again replenished from the Fountain of Living Water, from the Breath of God.

9.15 Oh simple mysteries you know not of! Even on your gross, sodden earth you may gather some good from the Aura of a little flower. Why think you the Lord God created these blossoms? For the good of Man, aye, verily, and not for the good of his eyesight only, but more than this. The flower shall not inherit the consciousness of Man, but it is, and shall be, a partaker in Cosmic Consciousness however minute the degree of its capacity for receptivity. Man is endowed with powers for initiative and action, the flower is endowed with Grace to give of its own essence, to be a channel for the divine Vitality, however minute the degree in which it is enabled to exhale it. For scientific details you may look with benefit to your own material knowledge, I give you here the key only, for I would speak of those things which are beyond the bounds of the Material.

9.16 In the pigments which caused the colourations of plants of all kinds there are special chemical solutions having a definite affinity with Man's own organisms, and they must and do react upon him morally and physically, for the physical and moral are combined in this material nature to an extent not recognised as yet.

9.17 Why did God clothe your fields in gentle green if it were not to give peace and restfulness to the striving, weary earth? All, all, you take for granted and give no thanks or even acknowledgement to Him Who giveth all.

9.18 Thus, where blossoms the Lotus in Nirvāna, the Heavenly Flowers gather, each according to its kind, just such Elements of the Divine Breath as they need for the processes of their own alchemy, and Man, newly come among the Blessed, may gather that which he needeth.

9.19 Celestial Blossoms! Should I stay to describe them to you? They are far beyond the descriptive genius of the greatest among the manipulators of your poor earth-language, and such genius have not I. I

concern myself with Science and fundamental causes, together with those effects which Man has overlooked to his own loss and injury.

9.20 Mayhap my lord Zabdiel may attempt the feat in part ere this book be closed.

9.21 Nirvāna is the Nucleus of all known Creation. It therefore has its Counterpart upon every plane and condition of existence. It is for this reason that I leave the Divine Heights to describe to you the parallels between the ecstatic consummations and their physical duplicates in the earth state. For by this, man may learn much, not only that which shall benefit him now, but also in future conditions, for, if he is able to acquire vitality from the various manifestations of Cosmic Life, he is the better fitted for his journey through all spheres of existence, for he is equipped with the knowledge of how to sustain himself and to progress toward the Ultimate Felicity.

9.22 Also, it is only by analogy that I may describe to you the conditions obtaining in Nirvāna.

9.23 We are in the Presence of the Light of the World. Is very Breath is Light, and in that Light is Life, life abounding infinitely, and Truth and Colour.

9.24 Of colour I speak in this connection, for it partaketh of of the same qualities of emotion as those I have described speaking to you of flowers.

9.25 Again, experiment for yourself.
9.26 Walk through a garden in the full flood of midsummer sunshine and mark the blaze of colour in the herbaceous beds. All the shades of the Spectrum will be there in all their varieties. Now wait until the sun goes down and in the twilight return to the same spot. What will you see there now? Dim shapes that you know are flowers, but where is the

galaxy of their colouring? Only shades of grey are visible, fading from white to black.

9.27 And so with the Blossoms of Nirvāna. In the dim shades of your twilit earth the wildest range of colour you can obtain is that comprised within the Spectrum. In Nirvāna, the Source of Light, the whole gamut of radiant tints bursts forth in a galaxy of ecstatic beauty. These are colours you know not of. They are beyond the radius of human vision. Again, it is a matter of vibration, for vibrations of Light produce colour, and only those of a given length register upon your optic lens. This I have explained beforehand, but I repeat it here, because, common as is this elementary knowledge among you, the burden of it is lost sight of almost entirely, and you ignore the phases of Light that are seen clairvoyantly and that you know, by very common-sense deductions, must exist.

9.28 From time to time your spectrum is set for you in the sky that all may behold. You see it as an arc, because the remainder of its Cycle is hidden by your own earth. You do not doubt the completing arc exists, although you are unable to distinguish it through the grosser material of the earth formation. It appears to you also as a narrow belt of seven colours. There are colours within and without the width of this visible band. Why should you doubt their existence because their vibrations are not distinguishable to you?

9.29 In the Summer Garden of the Lord there is colour beyond the soaring images of fancy, colour that is drawn from the Holy Source of Light and transmuted with celestial pigment. All this, man may imbue into his own Body, and no words of mine may describe the ecstasy of his Soul. Each flower glows and trembles with beauteous hue and exhales a radiant aura, palpitating with Beauty. Each globule of water flashes a thousand rays comparable to the scintillations of a cut diamond, and this analogy is mean in the extreme, but the best that I can find among your gross materials.

9.30 The Body of Man is radiant as crystal glass, blowing with colour which is in itself indicative of his virtue and accomplishment. Here, indeed, is the Light of Truth, but no Man come hither may fear its Rays for he himself is perfected else could he not have come.

9.31 I speak of Light, I speak of Water. For He Whose Breath gave Life to Man, He Who is the Light of the World, is the Fountain also of Living Water, the Source of Refreshment and Renewal.

9.32 Even your own water on earth flows from this Source of Energy. You do not realize this.

9.33 How came water upon the earth-planet? Within, it was a glowing mass, hardening into shape and form. Water came from without, formed by the contact of heat with cool, celestial air by which steam was produced from those particles of moisture from the etheric Spheres.

9.34 The warmth of the sunlight will condense the water upon the earth's surface and convert it into clouds and vapour. Thus, a planet of lower vibrations, invisible to Man, contacting the earth's aura, will be enabled to withdraw from it some elements of moisture necessary to organic life. This system has been in operation all through the gamut of the Spheres, and through all phases of creation.

9.35 Therefore, the Christ, speaking through Jesus, in saying "I will give of the water of life freely," spoke not alone in parables, but uttered an abstruse and fundamental Truth which was not recognised by the world in the days of Jesus, and is not, in fact, recognized to-day.

9.36 The Light-Waves are the only vibrations you recognise as endowed with a limitless power of progression through astral space. Take them as an example of projected vibration, and, as they radiate

from a common Centre, coming directly or indirectly from the universal source of Light, the Sun, be convinced that thus travel also those more subtle forms of magnetism, many of which are quite intangible to you now. Also, as universal Matter has a common centre in the solar body, so believe that Cosmic Matter is united in the common Life radiated by the Living Nucleus of all creation.

9.37 Thus, you mark the progress of Light through the Spheres, but not the progress of water, since the water is vaporized by the warmth of Light-rays and becomes invisible to the human eye. Thus, the Celestial Elements experience the same descent into Matter which is undergone by Man himself, but here I touch upon a subject so vast that I may not digress so far as to expand even the most elementary of its phases.

9.38 Suffice it if I say that all Elements descend into Matter, and are utilised therein by Man, himself also a produce of Sublime Elements incorporated in flesh. The whole life of man on earth is a counterpart of his Life in Heaven, only upon an infinitely lower scale. Your own earth stands to you now as the lowest known form of Matter, because the Soul of Man, being Divine in Essence, aspires. Lower forms exist, this we know to our sorrow, for the earth itself is dark enough, alas, to cause us grief, and here life and conditions correspond to those of earth, but lower still in the Scale of Being.

9.39 This correspondence persists through all the intermediate Planes, and herein lies great consolation, for Man shall not, naturally, find himself in an environment which is altogether strange. Death will but implant him within an environment wherein he will find in tangible form those creations of his mind which had no analogy with earth, and, although the customs will, mayhap, not be such as he has known hitherto, yet will he find much that is familiar in all its outward forms.

9.40 Life, Nature, the Elements, all are perfect at their Source, and manifest in perfection; all are vitiated by their descent into Matter and

contorted by the mind of Man. All follow the same Cycle of progression in the Great Scheme of Evolution which is the Gateway to Nirvāna.

9.41 Thus, as the Divine Life-Force interpenetrates Man's flesh, so the inner perfection of created Nature interpenetrates the particles of physical matter. Therefore, then, Man, dwelling inwardly in his refined person, may absorb from natural products that which is in affinity with himself. Bathing in clear water, he will absorb vitality which would remain untapped by the more material personality; unclothing his body to the light, he will receive through the medium of its rays some virtue of the Transcendent Light which is the Origin of all Illumination. He shall walk among the flowers, and his emotions shall be stimulated and purified, he shall eat of the fruits and they shall nourish his body in such measure that it shall resist disease and the disabilities of age. He shall breathe the pure air and inhale into his soul the Life everlasting. He shall open his mind to the vast spaces of the Cosmic and receive Eternal Wisdom.

9.42 Thus, Man has not a dual, but a multiple personality, and every phase or expression of his being interpenetrates his outward body exactly in the same manner as Matter is interpenetrated by the Magnetic properties of Life and Force. At every point of consciousness, Man has affinity with a corresponding condition of Matter. Hence clairvoyance, clairaudience, are not super-normal but natural, and their absence indicates not sanity, but a gross condition of material development. This is universal on the earth plane, and once the Earth developed spiritual faculties it would stand in different relation to the other units of the Universe unless the state of progression were universal. It is expedient that Progress be a concerted movement, each plane affecting another to its betterment so that all may go forward in harmony.

9.43 The significance of the transference of Thought, therefore, among the Astral Bodies, is important. The movement of the Planets affect the

Celestial Light Rays just as the radiations of the Spectrum are broken up by a prism. Each unit within the Cosmos is influenced as it requires. You are not aware of these Colour-Rays; you do but feel their effects upon yourselves, you suffer periods of depression and disturbance and others of Revival and Prosperity. Old structures must be broken down in order that new may be builded, cavil not therefore at periods of tumult, for they are the birth-pains of new development. It is well if evil may be corrected in the flesh without penetrating further into the rarer nature of Man within, where, by reason of its own substance, it must contact a higher frequency current of Celestial Power.

9.44 Therefore, the Magus, entering the Courts of Nirvāna while yet he animates his body of flesh, contacts upon the Threshold the Supernal Wisdom.

Arcazaiel.

10 NIRVĀNA

Arcazaiel.

10.1 Yet, say you, Man who has scaled the heights in Spirit returns to the flesh without conscious memory of his experience. Incarnation is not Life in itself, but a phase of existence, yet the part sustains the illusion that it is the whole, and the focus of being is thereby wrongly set. Man awakens to a little hour of solar day, and for him it is his Eternity.

10.2 Would you it were otherwise? Say not "yes" without due thought, for Thought may sometimes carry Desire to the point of gratification, and what new sorrows must come upon the world were this desire gratified!

10.3 Why was the human brain created incapable of containing the magnitude of Cosmic Truth? Some there are who have been enabled so to overcome the exigencies of the flesh that they have brought to the surface of physical life the wisdom that is hidden normally in the deeps of the Soul's consciousness. These were the Prophets, the Seers. These incarnated that the world, through them, might have light. These were Souls progressed beyond the borders of Temptation, and no past

lay behind them unatoned. Through Fire, through Water, and in the Silence had their Spirits been tried, and thus came they, in the strength of the Most High to accomplish the work of Angels.

10.4 Shall Mankind liken themselves to these?

10.5 Think awhile, and consider the Celestial Love manifested in this strange faculty of forgetfulness, of oblivion. I tell you solemnly, that, lacking this, yours were a crazy, mad, tormented world, writhing in a hopeless morass of impotence and regret.
10.6 First, I repeat, your body of flesh is attuned to material conditions and there is harmony between Matter and the carnal brain. You take pleasure in physical enjoyments, in terrene artistry, in human affection, in mental dissipations. The sunlit river, the verdant spring and golden autumn, the sea, the mountain and the dale; all these delight you, and so it was ordained. Fatigue of body, limitations of sight, these are so much the expressions of habit as to pass undiscussed.

10.7 Now, my point is this, think you this felicity would remain were the brain cells to conceive and bring forth the knowledge of the Supernal Spheres? The Soul has beheld the Living Waters, the Eternal Sun, it has walked in the Garden of the Lord, and sensed perfection within its own Body; could it longer tolerate impurity, darkness, miasmas, mists, fatigue, perversity, sin? Could the weak solar sunlight satisfy longer the eye that has been dazzled by the Light of God? Could the petty recreations of earth please the Soul that has delighted in Nirvāna? Could gross, stale, and impure food satisfy one who has tasted the fruits of Paradise?

10.8 I tell you, no. And this is not all.

10.9 The majority of men upon the earth to-day, go upward and not down. Their Spirits project themselves in sleep into the future Spheres,

and they remember not. It is expedient they remember not. Yes. But how much more expedient is it that the past also is expunged?

10.10 I argue not with those who believe life comes with birth, for they deny, *ipso facto*, integral Divinity. If the Soul is of God, then it has descended from God, it is incarnated into Matter, but not directly, for Matter, being gross, cannot contact the Divine. There must be an intervening vehicle of Astral and Spirit Matter.
10.11 If the Soul has not descended through the Arc of Involution, then it is not of God. If the Soul of Man, incarnating, be not Divine, then it shall not acquire Divinity. If it is not Divine, it is mass without Motion, a product of Inertia, since all Motion, all Life, are Divine in their Source and substance.

20.12 Therefore, thou who believest in God, must needs believe in God within thyself. Man is not a god, but he partaketh of the Divine, since so he was created, and the created may not like himself to the creator although he be produced out of His Substance.

10.13 In Nirvāna, our bodies shall be as the body of the Living Christ, verily they shall be truly in His own image, but we shall not be Christs. Our bodies shall be dependent for Life upon His Body, the Breath that sustains us upon His Respiration, the Light of our eyes upon His Light, our Refreshment upon his Gift of the Fountain of Waters. We shall see Him as He is, be ourselves as He is, but dependent upon Him our Creator, for severed from Him we should be nought at all.

10.14 Man may say "I am divine," but not "I am a Divinity," he may say, "I am one with Christ,' but not "I am a Christ," he may say, "I am Immortal," but only so long as he acknowledge his Source of Immortality.

10.15 There is but One God, and Man dwells in Him and He in Man. The planets are of the sun and take their light from the sun, but, were the sun to be hidden, of themselves they could not shine.

10.16 If Man were not divine, he could not live, if he were himself a Divinity, he could not Sin.

19.17 Man is both Divine and vulnerable, for he has insulated his divine Magnetism and breasted the disharmonies of Matter. The free-will, which once bound the Soul to God by the eternal link of attraction, also suffers insulation and its electrons are free to suffer counter-attraction. These are responsible for those internal disharmonies which thrust the Ego deeper and deeper into the vortex of Matter.

10.18 The majority of Mankind are arising from the Vortex. The earth plane is set upon the Ark of Evolution. It is not the lowest point to which the Spirit of man may descend.

10.19 It is apparent, therefore, that the lower Man descends, the more base the Matter which he contacts; the greater is the potentiality of his ultimate state.

10.20 His sufferings increase. He is hurled back again and again to incarnate in surroundings with which his natural affinity is so strong that until he has overcome his unnatural attractions, he may not leave them. The Divine Life fights within him, and he rises to contact the Celestial Essences. Here, the evil within him is destroyed, the false accretions of his integral magnetism or torn from him by cleansing flames. As yet, he cannot breast the tide, he sinks again that he may regain that which he has lost. He re-incarnates, perhaps on a new plane, bringing into carnate life the desire for strength and purity. He is given opportunity, perhaps in the form of endeavour, of striving, of endurance.

10.21 A Soul on its way to Nirvāna, it enters earth-life. Who shall judge it? It comes, the future unknown, the past expunged. It comes into a new world, a new page is turned, a clean page.

10.22 Would you that should be tortured by the remembrance of shame and agony, the thought of heinous deed and unrequited debt? Should it be haunted by the remembrance of debased humanity, still wallowing in the caverns of darkness?

10.23 Not so is the Mercy of God shown towards His Creation. Each phase of existence is a new beginning, and the Ego incarnating is alike forgetful of the past and ignorant of the future. It stands at the portal of Opportunity, imbued with the faculty of acquiring wisdom, presented with occasions for atonement, and with sorrow that shall exalt and purify.

10.24 I do not just say that, of necessity, the human Soul incarnates repeatedly into one phase of life. The natural course of the Soul is progression, and by the word "incarnating" I do not necessarily intend to convey the assumption of a body of flesh such as you know it. Upon whatever plane the Ego may rest, it incarnates into the Matter of that plane, that is, it assumes chemical material from the nature of that sphere in order to render itself articulate and capable of functioning normally in its present surroundings.

10.25 At death, so-called, you consider that the Ego becomes discarnate, but in reality it incarnates into the astral, or into the spirit. Both these States imply the assumption of Matter. Refined Matter, certainly, but still substance which is integrally chemical. It is only with the attainment of Nirvāna cometh the true Resurrection out of material conditions and the Revelation of the Body of naked Magnetism which is the real Substance of the Soul.

10.26 Of a truth, re-incarnation into flesh is not so uncommon as some of you believe. It occurs when the necessity arises. You have many analogies in earth-life which correspond to such necessity. A child may return, term by term, to the same class if its lessons have been unlearned, or its mentality incapable of grasping the lesson.

10.27 Of its free will the spirit returns, and not alone for purposes such as this, but betimes for atonement, and at times, also, because there are labours that may be accomplished.

10.28 In no case is Memory reborn into a new state. Atonement is unconscious, and many there are who cavil at human woes who would be silenced were the tome of the past be opened and the blotted page revealed. There are some who have uttered thanksgiving that they were not among that curious crowd on Calvary who reviled the Holy Christ in the hour of Supreme Sacrifice.

10.29 I tell you that no memory of such an act could be endured. This is Man's Hell, but it is short-lived. He is permitted to atone. Out of the darkness, he may come back to the earth filled with the light of solar day. He cometh care-free, forgetful. There, he may love the Christ of God, he may labour in His Name, he may suffer and be himself sacrificed for His Love. Then, when he reaches those planes where memory unfolds, the poignancy of remorse is softened, the infamy belongeth already to yesterday, and the sorrow is expunged in the joy of Service and of Love.

10.30 Nothing is forgotten. Every act, every thought of Man registers upon the ether, upon the Matter even, of his surroundings and is imprinted upon the substance of its affinity. There is no memory that the Mind of Man may escape, but the gamut of its incidence unfolds slowly as the leaves of a book. As he advances, and can bear the knowledge, so are the pages turned. Only when an act has been atoned shall permanent knowledge of it reach the evolving Ego.

10.31 Some there are who have incarnated and remained comparatively immune from evil perversions; these have fewer regrets and fewer sorrows. They have plumbed the density of Matter fortified by the strength which sustains them through conscious communion with the Source and substance of their Being. These indeed are the Happy Band of Pilgrims.

10.32 Others have descended into the Abyss. They have arisen to fall again. The Fires have scorched them, and the Waters have gone over their head. Through great endurance these Souls arise, and for them alone is the full knowledge of God's Infinite Mercy, for them alone is the realisation or divine Sympathy such as inspired the Act of Calvary. For them there is rejoicing and song and thanksgiving.

10.33 "Shall there not be more rejoicing for the one sheep that was lost than for the ninety and nine within the Fold?"

10.34 For they that were humbled shall be exalted, those which have striven shall accomplish, those who were sorrowful shall rejoice exceedingly, for unto him which overcoming shall be given the Crown of Life.

10.35 Thus Man cometh to perfection. The gamut of his experience is unfolded in the vast kaleidoscope of Memory. His senses are perfected into consummated power, his eyes are opened to the vista of Creation, his ears to every tone of the Cosmos, his nostrils to the perfume of the Cosmic World which is the Incense before the Throne; his lips may taste the sweetness which cometh forth of the strength of his striving and its accomplishment, and his touch may heal and quicken in the Power of the Most High God.

10.36 He has passed the Veil of the Inner Tabernacle, for him are unfolded all Mystery, all Wisdom. His Mind inhales Inspiration from the

Divine Mind, he is linked with Him, mind and body, and in that Link is the Life Everlasting. Amen.

10.37 This is the Justification of Being as we know it at present, this is the issue of endeavour. Only that which is Sublime survives, that which is beautiful, that which is ecstatic. All pain, all sorrow, all ignominy, all sin, are as a dream that has passed away. The memory of such is quiescent, because it has begotten experience and Understanding; thus it lives on its offspring, but glorified.

10.38 Oh fainting hearts that recognise not in the sorrows of today the birth-pains of a Rapture that shall live with Eternity! Is the preparation too rigorous? Is the way too rough to tread? Did not He tread it also, O son of man?

10.39 He took our nature upon Him. You do not realize the magnitude of this implication. He completed the Cycle of human progression, with all the processes which it involved, without pollution, and yet, identifying His Holy Body with our sin, He contacted the profundities of Matter, and suffered Himself to be cleansed by the only means open to Mankind, that of Sacrifice and Atonement.

10.40 He incarnated upon the earth planet into a body of flesh. He took upon Him the limitations of the flesh. The physical brain of a man, however pure, could not express the Mind of God.

10.41 Great Knowledge, great Wisdom, great Power He was able to exteriorise into surface consciousness from the Divine Mind within, but only in such measure as to be an example to man. Unattained, but not unattainable the Ideal which He set. That the memory of His Divine State and Purpose was suppressed by the confines of the physical body, is apparent in His prayer in the Garden of Gethsemane. He had subjected his Godhead to Manhood, and could now only re-attain His State by Sacrifice. His Body was the perfect instrument by which God

might speak to Man, because it was attuned in perfect harmony to the Will of God.

10.42 If you believe, merely, that a carpenter's son of Nazareth was inspired by divine illumination, then you have reduced the lofty Symbol of Sacrifice to mere terrene significance. You have docked yourselves of the ecstatic hope of beholding the Son of Man Glorified. You have lost the Love of God as a personal factor. For you, it is cosmic, vague, because it hath no Form that Man may see, no Eyes that shall regard Him with infinite tenderness, no Lips that shall utter Benediction. The light of the World has an unknown Source, The Fount of Living Water no Spring.

10.43 Yet, if you believe that the Christ, incarnate in Jesus, was God manifest in Power in Omniscience, how then could He have said "Follow me"? Can incarnate man be as God? Nay, verily He was as your text has it, Very God and very man because of the subjection of the Godhead into Manhood that the Supreme Act of Sacrifice might be consummated and the Way of Life made plain.

10.44 If it were otherwise, how think you the earth could have contained Him whom the Cosmos cannot hold? Verily, in such case, the whole system of Universes would have been changed, and the Earth become the central Source of Light. Light cometh from God the Father. Verily, but it is only through the Holy Medium of the Christ that it reaches our Spheres, just as it is through the medium of the visible sun that light is distributed upon the Earth.

10.45 Be reasonable, therefore, and content that you have beheld in flesh the Divine incarnated, and that from henceforth you may behold the Christ in Jesus. For, in earlier periods, Man had not this advantage. Only the Seer and the Holy Prophets who had been elevated in Spirit to Nirvāna, were enabled to look upon any manifestation of the Divine, and Man, also, having passed from the physical state, had before him many Spheres of Progression ere he could reach the Supernal Vision.

10.46 Thus, in incarnating, the Divine Christ took unto Himself a human Likeness. This Appearance was the outer surface of the various strata of Being, just as it is in Man. It is apparent, therefore, that, in withdrawing from the flesh, the Imprint of His Physical Personality remained stamped upon the Astral and Spiritual Form, which He had assumed in order to reach a condition in which incarnation was possible.

10.47 God could not contact flesh, many strata of nature were necessary before the Current of Divine Force could be sufficiently insulated for such a purpose.

10.48 It is written, that for three days He entered into the Hells, veiling his Holy Light that We might pass even into the dim Spheres of Evil.

10.49 Therefore, since the hour of the Crucifixion, is a great sign and a Great Wonder known to Man. In all his states he may behold God manifested.

10.50 That is, the Christ, once having assumed all states to which Man can be subject, is able to reassume such conditions at will. A man in the flesh, desperately desiring it, and in great virtue or need, may see Him as He walked in Galilee - Mankind, likewise, having passed the veil of death, may behold Him as He comes to them in the Intermediate Spheres. As the purity of Man's own Spirit enables him, so he will see that Christ.

10.51 Ever fuller becomes the Vision, ever Fairer. With every upward grade His Glory and Presence are more complete, whilst He loses nothing of Personality.

10.52 In Nirvāna, He is the Consummation of All that worshipping Man of all ages and creations has beheld in Him.

10.53 Amen. Amen. To you who have asked what is the meaning of Life, the purpose of existence? I have answered as well I may. I can give you only that which you can receive. I have used analogies of your own sphere as a life-line to link up with your understanding, but it is if I likened the sun shining in his strength to a fragment of phosphorus floating in the sea. I have tried to describe the Indescribable, to open the Tome of Wisdom to babes who yet cannot read.

10.54 Nay, I censure you not, pity you not, O evolving humanity, but, rather, I rejoice with you exceedingly, for I have been permitted to gaze into the Nirvāna of Ecstasy that awaits the coming of Mankind.

10.55 Only forget not His Gentle Words.

10.56. "Blessed are they which have not seen, and yet have believed." Amen.

10.57 My blessing I leave with you, not from myself, but from Him Who is able to give exceedingly, for I am but the vessel through which, by divine Sanction, the Holy Grace may flow.

10.58 May the eyes of earth be opened and the ears quickened that they may perceive Him Which is, and Which was, and Which is to come. Amen.

10.59 Benedictio Dei descendat super te. Amen.

11 INCARNATION.

Arcazaiel.

11.1 In the name of the Father and of the Son and of the Holy Spirit. Amen.

11.2 Greetings, and blessing be upon you.

11.3 There are many problems which hinder the world from belief in that which is true. Let us light the candles upon the altar, for the Church

is dark within. It lacketh the sweet incense of prayer and the blossoms of achievement.

11.4 I give you a title for our work, *The Harmony of the Spheres*.

11.5 You do well to consider the harmonious inter-blending not alone of sound and colour throughout the planes, but of the sciences which overrule the Cosmos. Every planet, every star, is constructed of interlacing cycles, each with its own scope of vibrations, each with its own gamut of vision and audition, of sense of touch and of awareness. No gyrations of sound escape their orbit and impinge upon the harmony of other states. No colours escape from their context in the visible spectrum and collide with the hues of other planes.

11.6 So also, the occult sciences, whose inception you have attributed to primitives and fanatics, each function in their own sphere within the heavens, one inter-penetrating the other, yet not colliding in their great purpose, the control of man's destiny.

11.7 Material creation is admittedly governed by material laws which are grouped under the various headings of mundane sciences. These natural forces act and interact, and man, by his study of them, is enabled to consider certain causes and to predict effects. Were Man equipped with an equal discernment in occult matters, he would not find himself, as he does at this time, without compass or rudder within his mental state. Free will and destiny are cosmic laws which act and react within the cycle of human evolution.

11.8 Nought is absolute but God. Man is imbued with freewill within his own cycle, but it may only function in cooperation with universal cosmic forces. His freewill acts relatively to the divine will, in conjunction with that higher Power, and not clashing with it unless the perversity of man creates a deliberate disharmony, which is sin.

11.9 The subliminal forces overrule man's creation, preservation and even the common acts of his daily life. Within man's own cycle of activity, they influence, they do not compel.

11.10 Chance does not produce the incarnation of a personality upon the sphere of earth. You concern yourselves much with the mystery of death because your human affections are touched at the passing of loved ones beyond the limits of material tangibility, but this phenomenon would be better understood of you all were you to concern yourselves with the basic mystery of Birth.

11.12 Here I propose to give you the circumstances and conditions under which a spirit, or Ego, enters the earth plane in order to incarnate therein. You speak lightly of the meaning of Life, but until you have probed the profundity of these mysteries, Life, as you know it, is without meaning, without cause or purpose. To us, who have access to ever-widening cycles of existence, is given a different viewpoint. To you, the arrival of an incarnate spirit within the orbit of its physical existence, is hailed as a birth. To us, it synchronises with that which to you is death. Death and Birth are one. The death of a spirit within one cycle is the act of incarnating into another.

11.13 The fact that the material instruments in which the spirit functions at the outset is embryonic and infantile, is easily explicable, for the reason that the material earth, being of recent creation comparatively, and unprogressed in condition, offers little facility for manifestation within its own elements. The only materials which can be used for the purpose are the protoplasmic essences, and these may only be drawn upon within certain limits. The incarnating ego is constrained to await his development until such time as he shall have drawn upon the earth's chemicals for full progress to maturity.

12.14 The essential principle being understood, we may proceed to deal with those factors which preceded the incident of the birth of the ego into a state which is carnate and tangible in the material world.

11.15 Only dissatisfaction with existing circumstances will influence a man to interest and self in new viewpoints. I will therefore endeavour to impress you, before proceeding further, with the illogical psychology of your own hypothesis of Man's inception.

11.16 On the material plane, and considered as a material circumstance, a child is born. The exact hour of his birth many of you believe to be a matter of chance, and you name him without consulting those few among you who are versed in the law on such subjects. You concede that the child may have inherited some parental characteristics, and that he will be influenced by his environment and education.

11.17 Apart from these partial limitations, you regard him as a free-willed individual, who, once developed, will carve his own path through life and thereafter receive reward for virtue and punishment for failure. On this basis, you judge each other, and condemn each other, regardless whether your condemnation shall assist or deter this ego in his evolutionary progress.

11 18 Now will I separate the points to be considered.

11.19 First, there is the earth-theory that a child inherits animation from its parents in the same manner as it inherits a body, and that this faculty of animation is dependent for continuance upon the organic functioning of the material body. Going further, you may attribute the production of this animative faculty to the atomic energy contained within protoplasmic material. To you, this accounts for the stimulation of the brain-cells which control bodily action and excite the glands, producing emotion. Evolution then becomes a material matter, marking the

progress of animal creation towards a civilized intelligence. To sum up, the essentials of this belief are the acceptance of earth existence as the only phase of life the individual shall experience, the transmission of characteristics to succeeding generations, and an evolutionary progress on the material sphere from animal instinct to creative intelligence.

11 20 Logically, then, your aim should follow the ideal engendered by this line of philosophy. Firstly, planetary life would be all-in-all. All our range of intelligence, thought, enthusiasm, idealism, together with the whole gamut of our emotional capacity, must then gyrate within the limits of a physical world. There is no room for altruism, since, in this scheme of existence, it is vestigial, and leads nowhere. Yet man cannot deny the altruistic faculty within himself, though he may believe it but inherited from the instinct of the lower animals, who will protect their brood even through the rigours of death, and, if this faculty seeks for scope in bettering the race, he can only seek expression for it on material lines. Since he is leaving the intuition of the animal for the intellect of the human species, he must propagate in himself and his offspring all that shall be beneficial to the development of the brain. Thirdly, it is incumbent upon him to produce a physical appearance of progressive beauty rising in scale with his intellectual capacity.

11.21 This is the true viewpoint of the Atheist and the Agnostic toward child-birth. Yet, willy-nilly, the parents of that child will experience the emotion of parental love, and Love belongeth not to the plane of earth since it is intangible under material laws, and functions only in the consciousness of its generator. If life upon the earth were self-producing, self-supporting and self-absorbing, it could be bound in its entirety by earth-conditions and mundane sciences. Philosophy, at this stage in its development, would not be faced with those free agents which are inexplicable along mundane lines of investigation.

11.22 Love, Inspiration, Life, Energy – whilst these problems elude the scientist, Man may not logically maintain that his existence is bounded by that which is materially tangible to him.

11.23 The other view humanity has taken of spiritual realities is that a child born into the world is physically the natural product of parental forces, and spiritually a newly-created gift of the divine Author. They believe this Ego thus enters upon the first of two and possibly of three phases of existence. They believe that, within the body, and fed spiritually through the channels of the senses, the spirit develops, and of its own will chooses its destiny for good or evil. When the disintegration of the body takes place, then it shall be examined, and from the condition in which that spirit is found is decided into what eternal Future it shall pass. Some there are who concede an intermediary period of purification, and thus allow the first star of light to permeate the darkness of their understanding.

11.24 Now, the fallacy of this act of credulity which you call "Faith" is apparent upon the face of things. First of all, you make the individual spirit, cumbered by the dire limitations of the body, born perhaps into the most adverse of circumstances, responsible in a few infinitesimally short years of earth-life for all that shall befall him throughout the uncounted aeons of eternity and beyond the limits of all possible conception of space or time.

11.25 Oh, little children, is God so unjust?

11.26. "Heavenly Father" you call Him, "Loving Father." I say to you, would an earthly father say to his little child: "I leave you in this dim room one minute of time. If for this minute you are good you shall come with me and be happy always, but if you displease me, I will lock you in the dark cellar for all your life?" Unthinkable, is it not? A man acting so would be arrested as a maniac, - yet thus have you thought of God.

11.27 I do not belittle earth-life or fail to decry a misspent incarnation, for only those of us who are permitted to view the subject more widely are able to appreciate the disastrous consequences of a spirit's failure to fulfil its destined part. Of this I write more anon. For the moment I concern myself with the endeavour to convince you of the illogical conclusions to which established theology has stooped.

11.28 It is true that a man who has loved the haunts of evil shall find himself hereafter in evil case, but his condition then shall be as temporary in nature as was his earth condition, and both alike are subject to the power of his freewill and to divine guidance.
11.29 Again I am deflected from the point, which is the consideration of a child's status at birth, or rather, for the moment, of your idea of it.

11.30 Three score years and ten! Even if they be years of vile sin, shall the punishment extend for millions of millions of aeons, – so vast a calculation of time that the mind staggers? You say that a murder, an act of a minute, is punishable by death or by years of imprisonment. To this there is sufficient answer. Firstly, I would say that, in many cases, the punishment is not just, considered ethically. Secondly, it is not the moment act, but the experience which has led to the act, which is the true sin. Thirdly, a man having committed a material crime, is punished on the material plane.

11.31 You go further, you claim that a man may be punished through an eternal spirit-life for acts committed whilst still in the physical.

11.32 There is another factor. You believe the child ego is newly awakened into conscious existence, that its faculties for remembrance and intuition are drawn physically from the parents who have given it a body. By maintaining this theory, you admit that, at the outset, it is influenced by a considerable bias, since, if it can absorb parental traits it is already predisposed to a corresponding mode of life. This renders

the theory of judgement upon a terrene existence still more unthinkable.

11.33 Also, it does not account for that bestowal of gifts which you call "talent" which is very often not inherited. It does not account for the cosmic consciousness functioning within even the smallest child. The normal infant is clairvoyant; he sees much which is beyond the range of adult vision, but he soon learns to retain that which he sees within his own heart for it will be attributed to childish fancies.

11.34 The body of a child is young in the sense that the chemical matter composing it is newly assembled, but the mind is not of necessity newly created. The mind of man cannot function in entirety within physical limits, and is qualified by the development of the body as to its powers of expression. Therefore the youthful body will express those sentiments which are in conformity with youth, the puerile brain being the filter through which the mind is temporarily constrained to seek self-expression.

11.35 In concluding my preface, therefore, I maintain that physical man, as you know him, is not in entirety a production of chemical matter evolving in transitory consciousness upon a mundane plane. Neither is he an amalgamation of two spontaneous creations, the one produced by parental volition, the other by the definite and independent act of the Creator. Neither is he a soul evoked from spirit that shall be dispatched to the earth plane for the express purpose of animating a body that has been prepared in the hope that an immortal individuality will enter into it, be it to inherit eternal felicity, be it to merit torment that shall be without end.

11.36 Whence and whither? Of these two great questions I will write and will seek to enlighten somewhat the mystery which embraces them eternally.

Zabdiel. Arcazaiel.

12 THE WHENCE AND WHITHER OF CREATION

Arcazaiel.

12.1 In the beginning, God.

12.2 Stupendous, Supreme.

12.3 Your earth conception has been of an Entity, reigning alone within the heavens, but He is the heavens.

12.4 Beyond your true conception, beyond mine, this Idea. The mind must proceed from the known to the unknown, for only so can it come, by analogy, at some small aspects of truth.

12.5 Imagine, then, all mind, all matter, all power, all potency, all beauty, gathered in one celestial whole, and repeat again "In the beginning, God."

12.6 For countless aeons of past infinities the process of creation has evolved. The Mind of God has produced Matter, His Spirit has energised it, and Man, with such independent will as is allotted to him, has polluted it. Thus, we have the positive electrical flow of Life direct from God, and the negative current producing experience. Yet are these, diametrically opposite as they appear, but two parts of the same whole which shall be united in perfection.

12.7 God and men, say you, Mind and Matter. Truer it would be were you to say God in man, mind in matter, and man and matter are one just as God and Mind are One.

12.8 So far as we may conceive it, creation was the giving forth of energy from the central nucleus of life, which is the divine Mind. Because of his Nature, God radiates energy as the sun radiates light. The reactions of mind bring into action the great principle of positive and negative factors, which enabled the generated energy to contain itself within its own limits, each unit of power functioning within its allotted cycle and not distributing destructive radiations. Energy, therefore, containing the nucleus of its power within its own vortex, became attractive and acquisitive in nature. Through the ages, such particles have united to form the atom, and atoms have united to form solar universes.

12.9 The principle of the solar system and the principle of the atom are the same. It is the principle of the gyration of the negative electron around the positive nucleus, as, in a greater sense, negative creation revolves around its Creator, God.

12.10 This rotary action of all particles, whether they be heavenly bodies or atomic fragments, produces that cosmic phenomenon known to you as the cycle. The entire vast area which you call space, is filled throughout with revolving cycles each possessing its own axis, its own restricted region of activity, and its own electrical frequency. Where atomic structures are sufficiently dis-similar to contact without impression, these cycles may interpenetrate, as the fabric from one plane will be so completely intangible to the fabric of another as to render collision impossible, even the collision of mental emanations. Incarnation is the descent of the ego through the rim of a cycle towards the vortex where he may manifest physically within a certain stratum of the plane.

12.11 You think of your physical state as "Earth" and your evolved spirit state as "Heaven," but this "Heaven" is actually a part of the earth-planet. It is a cycle, or to be more explicit, a condition of greater expansion, since it encircles your physical state and may be any number of cycles removed from it, and widens ever outward towards contact with other and more evolved cycles of progression.

12.12 This "Heaven" is not Nirvāna, it is not the goal of man's destiny.

12.13 This will clear up within your mind the question which has existed as to why persons in the spirit-state are unaware of the truth of Reincarnation and also as to why those passing over as children must grow up to maturity instead of assuming immediately the full development of their integral ego. The spirit-state known to you, and from which you receive messages from friends who have passed from physical conditions, is still an aspect of earth-incarnation.

12.14 A Soul or Ego, may be sent to earth for a definite purpose. To achieve that purpose, he must identify himself with earth conditions on one of its physical planes, and from this he must gather the experience which he needs.

12.15 Should he misuse conditions, he will sink nearer the earth's vortex before he can rise again towards the extremity of the cycle. If he fails in his purpose, he will incarnate again, or possibly so, into the same sphere from which he should have gathered his experience. If he achieves his end, he will rise upward and outward. Nevertheless, through the gamut of these experiences, incarnate or discarnate, he is still within the limits of the earth planet.

12.16 I wish you to grasp the full import of this assertion. First it is obvious that the scope of man's activity whilst still within planetary conditions, and whether his state be incarnate or discarnate, is limited.

However evilly inclined maybe his thoughts, he cannot sink lower than the vortex of the earth.

12.17 This is the lowest Hell to which he may descend. Here he may remain for protracted periods until the light within him succeeds in penetrating the outer skins of his acquired evil conditions. But however long he may remain in darkness, the divine within him will not be baulked of its desire, which is to rise progressively towards the Nirvāna of its inception.

12.18 Once this desire becomes active, the ego arises out of his captivity in his planetary hell, and progresses through the earth spheres towards the brink of its cycles. At this point he contacts the cycles of other spheres, and may incarnate into their conditions. During this progress, the ego may re-incarnate into your present state which is that infinitesimal fraction of being known to you as Life.

12.19 I say he may. He will do so only if he may gain thereby. He may pass through these cycles in such condition that he cannot contact them, just as sound waves will pass through a wall without colliding with it.

12.20 You do well if you regard all cosmic cycles as certain conditions of existence and not as localities geographically. I can hear the more facetious among you suggesting that were you able to pass through the earth from Europe to Australia you would travel through the earth's hells. There is a sense in which this idea might be correct, but I repeat Hell is a condition, and therefore were you to find it physically possible to pass through the mineral strata you could not contact infernal conditions since their vibrations are in a different category from your own and therefore there would be no means of impressing them upon your senses.

12.21 The body of Man responds to a certain gamut of vibrations, and registers only those within a given rate. Vibrations of a greater or lesser

velocity than this given scale are unable to impress him. Your wireless set can only be tuned in to wave-lengths which lie within definite limits. Anything outside this range is unattainable to you upon your instrument. The human eye is responsive only to vibrations of like varying between the infra-red and the ultra-violet, and so with all the human organs.

12.22 Human capacity moves within its own cycle, and may not impinge upon cosmic conditions.

12.23 I have explained elsewhere the great cycle of destiny. This is the complete cycle of man's descent into matter and his ascent to Nirvāna, his return to the divine state from which he proceeded. Involution was necessary for the acquisition of experience, and evolution for purification.

12.24 Now, the whole of men's progression around this cycle has been and is one of continual incarnation into varying cycles or states. Each of these states is complete within itself, each has its own vortex or hell, beyond the confines of which man cannot go. Evil, a synthetic production, is finite; Good, the cosmic source, is infinite.

12.25 Now, the earth planet lies upon the upward grade of the arc of evolution. Therefore, the earth-hells are less evil than the hells of the lower cycles where The descent into Matter has been more complete. An ego, therefore, having experienced a less evolved existence, incarnates into the earth-plane without the possibility of sinking again into the conditions which he has already overcome. He may sink into the earth-hells, but he can go no lower, and his only egress is through the lighter realms of the outer cycles of the earth. Once he has ascended through these conditions, he is much progressed, and is a denizen of those planes which you know as Heaven. In this state, he is able to contact consciously with the more evolved planes into which he will incarnate in his progression towards the infinite goal of all mankind.

12.26 Therefore in this present work it is my object to enlarge upon the conditions pertaining to the earth-planet as a whole and to its position in the solar aura.

12.27 As the earth has extended cycles, so has the sun, and the planets within the solar system are contained within solar conditions and influenced by them.

12.28 Imagine to yourself and onion replete with its layers of skins. Then imagine that these strata are not physically solid, but are produced by light rays, dark towards the centre where the circumference is small, and widening outward into brighter and clearer light. That is somewhat the manner in which we view your earth.

12.29 Each of these strata, or skins, is inhabited, but each plane of habitation is insensible to the existence of the others for the reason that there is no vibratory response possible between them.

12 30 Now the formation of your sun is on the same principle, and the planets of the solar system are contained within the radius of its strata. It must therefore be apparent that not only does the solar aura influence health conditions, but also the passage of other planets, moving within the cycle, must have their influence also, and not these only, but the stars and all heavenly bodies. All matter that takes its light from the sun is influenced by, and, in time, influences all other planes similarly situated.

12.31 For a moment, I must retrace my steps, and repeat that which I enlarged upon in my former work. Atomic particles may incorporate any rate of electrical frequency. The slower the vibration of the atom, the more material is the substance produced. Spirit descending into matter must acquire auras or strata of increasing density in order that its own integral energy may be insulated.

12.32 Now the point I wish to emphasize is this, only those atomic formations which come within a given radius of frequency may react upon other atomic groups of similar vibratory capacity. I cannot impress you with the correct scientific wording, and probably many of our readers would not gain thereby even were I able to do so. Suffice it if I make it clear that matter is tangible to matter only when the electrical condition of each substance approximates in its electrical capacity.

12.33 To illustrate my meaning: The thought of a man is of a comparatively high rate of frequency, and is therefore intangible materially to the five human senses. Within the aura of a man, a thought takes shape and becomes definitely objective. In other words, it is material in the substance with which it has affinity. The physical matter, identifiable with the earth plane on which you enjoy your present existence, is solid and material to you.

12.34 To us, it is dark and vaporous and we have to condition ourselves in order to bring it into the range of visibility. To you, our world is out of focus. Those passing into it at so-called death become invisible to you, and you may only contact them by use of those faculties which you call psychic. In short, you have to condition yourselves in order to get within range of our increased atomic frequency.

12.35 Therefore, in viewing matter, you view those planes which are sympathetic to your own. You see the sun and the stars, and in viewing them you perceive those planes of a structure which are analogous to your own plane. When we, from a larger cycle in the earth's aura, view the heavens, the heavenly bodies appear to us greatly increased in size, since we are able to discern the auric cycles which are of a frequency approximating to our own. Were those in a lower plane than yours to regard the stars, they would see them infinitesimally small in size and dim in radiation, becoming even invisible. The outer planes, or

cycles, of the earth's structure would offer no barrier to their vision for the reason I have just explained, viz., that, being of a higher frequency of vibration they are out of the range of their perception.

12.36 Unless these simple facts are well understood, I am not able to progress, as herein lies the basis of cosmic construction. Everywhere you behold examples of the fact that your range of perception is limited. You can see seven colours in the spectrum: there are other colours than those in the universe but your optic lens is not able to register their vibrations. There is a point at which sound escapes you; either the note is too high or too low for the tympanum of the year to capture it. You use microscopes to examine matter within your own plane, and telescopes to regarded it without, but ever there are extremities which elude you. You have machines, and rise into the air, but there comes a point where the air lacks those chemicals necessary to human life and you can go no further. Whilst you are in the flesh, you are bound by the limitations of the flesh, but this is no argument that flesh should limit the capacity of the Cosmos within its own boundaries. The part cannot contain the whole. Man has said in effect, "That which I cannot see does not exist." What foolishness is this! Does the Cosmos depend then, for existence, upon his discovery of it?

12.37 The entire cosmic realms are interpenetrated with cycles, each containing light, colour, sound, life, each visible to the other only where the electrical status approximates.

12.38 This is Creation, and of the production of matter, I will write anon.

12.39 In the beginning, God, and from God an emanation of thought which is Creation. Hence the inception of the cycle, for that which is of God must return to God, that which is divine shall not lose its divinity.

12.40 Only in an attitude of deep humility, acknowledging our ignorance and poverty of understanding, may we approach the idea of a Godhead creating a Cosmos. The conception is stupendous, and I may give you only that aspect of it which is visible to us by analogy, for we are able to behold the progress of creation which ceases not.

12.41 I have explained beforehand that thought, even the thought of man, is tangible chemically upon the plain of its own affinities. There are many emanations of a man's body, moisture, the aura, or magnetic field, the generation of ideas.

12.42 If this is true of man, how much more shall it be true of God?

12.43 An electric spark will give out radiations, light, heat, power. If this is true of an infinitesimal point of energy, how much more shall it be applicable to the Nature of Him who is the Source and Centre of all power?

12.44 Think not of God in human shape like to ourselves. It is not thus we were created in his likeness. He has no organic Body such as we may visualise, no Form that we may know Him. His is the Divine Mind from which all matter, all manifestation, all energy emanates, His the supreme consciousness in which is all wisdom, all love. We know not the vast cosmic cycles that surround His Throne, we know not if He hath Form within that supernal Holy of Holies. No man nor angel of whom we know may penetrate within that sacred veil. We learn only of that Nirvāna of the blessèd where He has manifested Himself as the Holy Christ in which Form may man behold Him, and to which all mankind may orient.

12.45 Therefore, it is in an effort to imagine me inconceivable that we turn towards the mystery of creation, and build upon that which we know the theory of that which no man may behold.

12.46 The creative power within all known cosmic cycles, the driving force, the expression of energy, is Thought. I cannot emphasize this fact sufficiently. It is true of your own plane, which you cannot realize it because its potency is not tangible to your physical senses. A man may write a book, paint a picture. The physical act of production is merely an interpretation into matter of that which has already existed in the man's mind. The true creative agency was Thought.

12.47 Here let me be explicit. I do not confine the word "Thought" to the machinations of the physical brain whose functions are merely to take the idea and translate it, as it were, into the scale of earth. With the word Thought, I combine the idea, the inspiration, the emotional waves of energy emanating from a man's mind. All these may be directed and focused. Man is a powerful agent potentially, but he is ignorant of the latent energies within him, and at his present stage of his development his ignorance is his safeguard.

12.48 Therefore, now, in the beginning, there existed a Mind, a Consciousness, Supernal, Perfect, Omnipotent. The Thought which emanated from this Mind is that which we know as Creation.

12.49 Lifting our understanding humbly towards the Source of all wisdom, we know that certain qualities must have characterized the Thought of Him Whom we know as God. First, there must have been present integral Energy, that unknown quantity generated throughout all matter and impregnating the Cosmos with the faculty of Life. We find this Energy in the infinities of space, we find it within the infinitesimal atom. Life, therefore, is of God.

12.50 Now we know that Energy, electrical in nature, so far as we may discover, gives out emanations. It radiates light, or rather the vibrations which produce light. Light, in turm, produces colour, and colour is productive of mineral properties. Energy contains also thermal, or

expansive, properties producing heat, which in turn its productive of fire, another necessary adjunct of divine Alchemy.

12.51 We know also, that the Thought of God must have been a Thought of Love. From this supreme your motion of a supreme Being must emanate Magnetism, Attraction, Sympathy. These qualities, flowing within the stream of Energy, must imbue all Life-force with that power of co-operation and harmony which exist within all the Heavenly Spheres.

12.52 From the supreme Person of God three essentials proceeded: Energy, with its electrical and thermal potentialities giving Life; Wisdom, imbuing the atomic structures with consciousness, and Love reducing attraction, gravitation and circumlocution.

12.53 Now this creative Thought must have surrounded the divine Mind as a radiating halo. The thought-forms appearing in the human aura are an illustrative analogy.

12.54 It is conceivable, therefore, that this divine embodiment of Thought expanded in an ever-increasing cycle so that its circumference spanned the arc of the heavens. This became the path or orbit of the Angelic Spheres.

12.55 It is conceivable, also, that chemical reactions then took place, although it is necessary in this connection to divorce the mind from the natural inclination to confound chemical elements with the conditions known to us to-day as Matter.

12.56 This was a condition of pure magnetism. The Life-Stream was fluid. Nevertheless, all creation is by nature chemical. Thought-forms, because of their integral quality attraction, united in groups forming cycles in the first orbit upon the same principle on which your solar system proceeds to-day. Within this orbit there is only one sphere

known to us now, and that is the Seventh Heaven, the Nirvāna of the Christ. It is here the Creator manifested Himself in that first substance and has made Himself known through Him Who is the Son of God.

12.57 Confused not this Manifestation with the earthly form of Jesus. It was the Christ-Spirit which entered into Jesus, but this was of later occurrence and local to the plane of earth, and I will speak of it again in its own context.
12.58 I have deviated from the subject a moment in order to render more vivid in your mind the image of these supernal Spheres and the fact of their present existence beyond the confines of the visible Cosmos.

12.59 The first life, therefore, was manifested in the Magnetic Field of God. Matter came not first in this Sphere, and from it Man, but Mind begat Mind, and the Begotten Mind created its own environment out of the elements it found in the Aura of the Creator.

12.60 Even in your sphere, Mind creates Matter, but the process is hidden, and you reverse matters in your theories for the reason that you see only the evolution of matter producing protoplasm from which is drawn those elements necessary to the carnal body of flesh.

12.61 Therefore, we believe, that in the first Cycle dwelt the Christ, and from Him man proceeded. For the first time, so far as we know, Mind took upon it some Form gathered from the supernal Elements.

12.62 Let us consider what must have been the nature of that pristine Aura. We may do so only, as I have said, in an attitude of vast humility, realising, as well we can, that the elements as we know them now are debased and gross. We strive to envisage a condition of primary energy and pure motion.

12.63 We read that He said in the Beginning, "Let there be Light!" Now the Light proceeding from the Father God must have been a pure white Ray. We know, furthermore, that white is not colourless, but contains the essentials of colour. On your plane, your science has pronounced it to be composed of red, blue and yellow, the three primaries from which any shade may be evolved. Again, this is an analogy, for in the flesh you may not behold the Light. It is beyond the radius of your eyesight, and if you could look up on it unconditioned, you would be blinded for evermore.

12.64 The light of the sun is the light of a thousand reflexes, reduced so that your earthly vision may bear the ray.

12.65 Only in the innermost core of your being, the vortex of your soul, may you behold the Light of God, and that dimly, for memory has become dim since your spirit left Nirvāna, but it shall glow with eternal radiance when the cycle of evolution is completed and the Sons of God return to God who gave them life.

12.66 Therefore, since there must have been in the eternal Light of God, the essentials of all colour, there were also the rudiments of all mineral properties. Consequently, there was material for a body in which to clothe Life.

12.67 The Conscious Mind produced Consciousness: "In the Likeness of God created He him. Male and Female, created He them."

12.68 Male and female. This was the first principle of positive Energy, the positive and negative of electricity acting in conjunction to produce activity.

12.69 The primal Energy, by nature electrical, imbued with consciousness through the Mind of its Creator, became impregnated with the thermal powers of expansion, the chemical material with which

to manifest outwardly, and the element of love, or attraction, which also is the likeness of God, by which such chemicals might be assembled and retained within their proper sphere.

12.70 I speak of chemicals here still in relation to a state of motion. These are the progenitors of your chemical properties, as God is the Progenitor of man.

12.71 We may visualise, therefore, however pitifully dimly a Sphere in which the Christ of God dwelt among the sons of God. Here was divine consciousness ruling in a world which was created by His Mind, impregnated with His Life, enriched by the essential influx of the first Elements, held by the law of gravitation, which is Love, revolving in an orbit which is the Aura of God. Thus the first Cycle, the Garden of Eden, which Man enriched by the creative powers of his own mind which again were in the likeness of Him Who is the Giver of Life. God created man, and man created matter out of the God-given Elements. Here, indeed, was a Garden where man enjoyed a bliss that was divine, and the Lord God the Christ walked among them when visible Creation was achieved, – in the cool of the Day.

Arcazaiel.

13 THE DESCENT INTO MATTER

Arcazaiel.

13.1 Man was created in the likeness of God, and he beheld God through the Lord Jehovah, the Holy Christ.

13.2 Man, therefore, being in God's Image, possessed the divine attributes. He possessed consciousness, intelligence, creative power and freewill. He was perfect so far as the part can be perfect in itself when considered apart from the Whole.

13.3 He maintained individual and independent life by absorbing the divine magnetism, which was the atmosphere of his normal world, and discharging it impregnated with his own personality. The analogy to this in organic life is the process of breathing, and for this cause your Book has said that the Lord God breathed into man's nostrils.

13.4 It follows that the air, essentially divine, became imbued with the magnetic exhalations of Beings, who, co-equal with God in substance, were inferior to God individually. They took their life from God and gave it forth again in creation. Their will was His Will, their creations the divine Faculty manifesting in Form.

13.5 Angelic hosts were there, the sons of God, not like to man as you behold him to-day, before since that day, man has wandered far, and assumed many guises.

13.6 The cycle of the first World revolved upon its axis, traversing the orbit of the Magnetic Field of God. All those powers of gravitation and attraction which are the Love of God, held it within its chosen limits and timed its revolutions in perfect harmony. This is God's Law. Who shall strive to set the earth backward upon its axis so that dawn shall break in the west and the east behold the sun-down? Who shall stay it upon

its orbit that the year shall turn backward towards the autumnal equinox and the summer solstice?

13.7 And yet the same feat was attempted by the sons of God in the Garden of the Lord Jehovah.

13.8 Man, finding himself all-powerful in the Power of the Most High God, was minded to pit his power against the Supreme Volition, to test his might and his freewill against the Force which had created and sustained him.

13.9 As it is written in your allegory, the Serpent, which is Wisdom, tempted Man to experiment, He turned the faculty of his will, which was intrinsically divine, against the established purpose of God. In a word, the individualized divine spark in man turned against the sum total of its own substance.

13.10 Had man been inferior to God in the quality of his Being, he would have perished. Being, in this respect, co-equal with God, he was, in this aspect, invulnerable.

14.11 The result of men's action was an impact of Energy. The individualized atoms of Life collided with the supreme force from which they emanated. God could not be moved in that cataclysmic explosion; God alone is Immutable.

13.12 So, by the shock of contact with the Power that had begotten them, the sons of God were hurled beyond the limits of the Cycle of their inception, and descended into the abyss of space.

13.13 Here we may consider the effects produced by this projection into space of a large body of Heavenly Beings, and this without undue sentimentality, but regarding the matter from a logical standpoint.

13.14 The first noticeable effect in their condition was distance from the Light. God is the Source of all Light, therefore they fell into darkness. Nevertheless there remained that in their own nature which was of God, and therefore the Light, however distant, became reflected in them. However distant in the universe may be a planet, it will still gather up its sun's rays.

13.15 Therefore men still lived by the Light which was reflected within his own divine substance and which shone forth from him enlightening the atmosphere he created in space by his magnetic exhalations.

13.16 The integral Force of Love had not ceased within his organism, and asserted itself in gravity and in attraction to the divine Sphere from which he had fallen. Man thus possessed himself of a cycle revolving in the orbit of the Sphere of the Lord Christ. The Lord Jehovah, who had walked with him in the Garden, became a distant Sun in Whose Light he lived and moved and had his being.

13.17 Slowly, the consciousness of Man realised its state. Lacking all light save that which, traversing space, was reflected from within his own soul, he found his world lacking the potencies of Light. Severed from the Source of Energy, he possessed that only that remained within his own organism which could exhale but a faint aura of magnetism to attract Power from the divine Magnetic Field. Moreover, in that devastating clash of Energy, he had created Disharmony. Hitherto, his state had been a state of perfection, but the shock had shattered his organism, and the component parts of his Being had reunited in inharmonious conjunction. I repeat again that the organism of man at this time was magnetic and not physical, and that which took place within in his Being has its only analogy in the mis-amalgamation of chemical elements. Primary chemicals must have no free agents, but must combine in entirety with their affinities. A refraction of this law produces poisons and other malicious matter.

13.18 Man, therefore, had taken it upon himself to pit the current of perfect Good against its own forces. The result was collision with its consequent inharmonious amalgamation of disjointed Elements. The Elements in themselves remained unharmed, for that which is good cannot change its nature, but they united to produce disharmony, which is called evil or sin.

13.19 Sin, then, and evil, are not of themselves a potential force, but a synthetic product of integral Good. Good, therefore, is absolute, and evil conditional, and evil also possesses within its own nature those elements which shall transmute it

13.20 Man could not return to his native sphere to purge himself, because his own condition was such as to have lost affinity with the divine Status. He cherished that within him which was opposed to the divine Power and therefore could not approach it. In your words, the Angel, a drawn sword in his hand, stood at the entrance to the Garden.

13.21 Only one alternative faced the sons of God, fallen thus from their estate. They could not rise to regain Nirvāna, therefore they must needs descend, that, being comminuted in the crucible of experience, they might be purged and fortified, and, passing from involution into evolution, might, by virtue of their descent, I send again into the angelic Spheres.

14.22 Of the conditions pertaining on this new sphere of existence, the first of a system of such spheres, I would speak at length. Its structural materials were debased, and may be regarded as elementary Matter. Its inhabitants may be divided into two sections, those who manifested in its physical substance and those who did not.

13.23 There were by now three groups of intelligent beings resulting from creation, the first are the Angels of God responding in harmony to the Will of God, who remained within the Celestial Sphere rejoicing in

the bidding of the Most High. To them, it is now as it was then, the Christ is there visible Lord and King, and from this Kingdom of the Blessed is sent all power, all love, all inspiration to those who have explored the regions of a material state. Of those who thus descended, some there were who desired to regain their lost estate, and were willing to pass through the crucible of suffering that this end might be achieved. These used the new conditions available to them as a vehicle of progression.

13.24 The third group, although instrumental in organising a condition of matter, did not incarnate into it but chose rather to intensify the perversion of man's status. These beings are the generators of evil powers. Since that day many of them have incarnated and progressed, and many sons of God who incarnated in the beginning, have stepped out and joined their ranks. These are the spirits of perversion; nevertheless, their present nature is synthetic and must, by reason of its very construction, decay in time, when the divine State within will be re-asserted, and, through much torment, regain Nirvāna.

13.25 It has been a common practice of you on earth to resist visible evil with some degree of malice. Evil in itself is man's great adversary and his capacity for opposing its powers is the measure by which he shall progress. But in one aspect of this matter, man errs; he not only repels the evil, but the spirit which is a vehicle by which he has contacted it. This spirit is an entity like in nature with himself, but pitifully sunk into the abyss of Matter. If he should add to his hatred of perversion one thought of love towards the misguided soul who has brought it within his reach, he will be greatly blessed for the act, for the prayer of man shall hasten the day when the sons of God are met together in joy.

13.26 Deformed and hideous are these tenants of the darkness. Shall we not pity them? The Very Christ, in the Person of Jesus, preached to those discarnate spirits who had join their band. Shall we not follow

Him in this the greatest and most dangerous of all charity? You may not all be the ministers to these, for you must be very strong in the love of the Lord ere you dare contact their vibrations, but even the least of you may strive to resist the evil for its own sake without forcing further backwards into the darkness the soul which has been its vehicle.

13.27 The soul of a man incarnates for the purpose of progression. If he fails, during a normal life-time, to achieve this purpose, he joins the ranks of these discarnate ones, or dark angels. In every plane of matter are their minions found. Their redemption comes alone through re-incarnation, not necessarily into their old planetary conditions, but into a higher state of matter, and this is a process involving great personal tribulation, and will only be undertaken by those in whom the divine Spirit of their true nature has begun to stir. Mistake not, to those who have fallen into darkness, it is hard to regain the Light, and for this reason: the very nature of their own spiritual organism is perverted, and the elements must be sundered they can be reunited as a harmonious whole.

13.28 There must needs be a passage through the crucible of the Alchemist which men have called the Celestial Essences, or the Purging Fire. "These are they which came out of the great tribulation, and have washed their robes and made them white."

13.29 I would not confuse you by bringing into premature comparison the present day conditions and the state of the embryo cosmos before your own world was, but I must needs make clear the relationship which then existed and still exists, between God and the forms of His Creation. Man stands upon a mutable and changing cycle, influenced from above him by the magnetic currents of the Christ-Spheres through which he contacts yet with his Creator, and from beneath him with the conditions of evil which he himself was to some infinitesimal degree, instrumental in producing.

13.30 There are, then, ethically, three worlds, Angelic, Human and Infernal. This is the primary sub-division of creation. There are also other worlds, other states of being.

13.31 Atomic consciousness is universal, and requires but a vehicle of expression such as the human brain in order to manifest its intelligence. The flower does not mature by chance, nor mineral elements unite fortuitously to produce a gem.

13.32 Life, therefore, depends not upon the form in which it is manifested outwardly. Conditions of each planet control the growth, organism and appearance of the physical vehicle of the spirit's incarnation. Think not then of man as inseparable from the appearance of flesh. Your present form of flesh belongs to the earth-plane, its constituents are drawn from its substance and it serves its purpose in the material world with which it has affinity. Its likeness shall outlast death, for the mind of the individual evolves an etheric counterpart that shall clothe the soul upon its entry into a discarnate state. Whether the likeness shall be degraded or exalted, dependeth entirely upon the state of the soul's progression, whether he goes upward towards a larger cycle of evolution, or sinks towards the vortex. Whichever way the ego chooses, he shall retain the likeness of his human form either through earth's hells or earth's heavens. For this reason also shall the Holy Christ be manifest within the human form of Jesus so far as the outmost cycle of the earth's aura, the Christian heaven, or Christ-Sphere.

13.33 Now, in the beginning of time, there was no earth-plane, but the affinity of atomic organism had drawn men into groups in an astral sense, and the creative powers of their minds, acting upon the magnetic stream attracted toward them from the Creator, produced an atmospheric condition and a cycle of tangible matter.

13.34 Now, man did not, and does not, employ his creative faculty unaided, or, for that matter, unhindered also. The capacity of each individual is circumscribed, and limited to the material with which he has affinity, and, to some extent, to grosser materials. Man, as I have said, has also grades of being within himself which shall manifest his creative power within their own sphere. The physical body of man shall mould material objects, his carnal brain shall produce emanations of thought which shall be fruitful in the mundane world.

13.35 Likewise, the aspirations and machinations of his mind shall produce thought-forms, which, being of the spirit in there inception, shall manifest in realms of spirit.

13.36 Once your thought has become emotional, it has passed the bounds of the normal functioning of the cortical centres, and has become linked with the astral world with which man contacts through the glands rather than through the cortex of the brain.

13.37 Man, then, endeavoured to create within the radius of his new world. His creations were imperfect, since he himself had become imperfect.

13.38 It is written that God loved the world, and, since Man was of Himself, how could it then be otherwise? God could not suffer God to be destroyed: God is indestructible.

13.39 Nevertheless, that which was God in man had contacted the spheres of pollution, and could regain its estate through purification alone, and this not against man's will, or else man became an automaton, a puppet in the Hands of the Father. The will of man had led him into matter; his will alone could be the agent instrumental to his return.

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14 THE MINISTRY OF ANGELS

Arcazaiel.

14.1 Angel Ministry is not, in your sense of the word, miraculous. Those of you who believe not in miracles demand of God a miracle in that the assistance you receive from this source shall be omnipotent and unconditional. "God is all-powerful," say some among you, "He can, if so He will, vanquish evil and eradicate all disease and pain." You realise not that by so doing God would infringe His own Laws, and trespass upon the birth-right of man, his free will. It is man's will that evil and disease and pain shall exist. He performs evil deeds, he projects evil phantoms from his mind; he produces disease and inflicts pain. Until man be so minded as to resist these perverted allures, he cannot receive divine help in consonance with his own volition.

14.2 Nevertheless, man has received through all ages, the assistance of the Angels. They work through the best that is to be found in man,

through channels which flow in harmony with the divine stream of Energy.

14.3 Cavil not that their ministry does not violate natural laws or produce upon your plane that which is not analogous to its construction. A liquid may be pure when it is poured forth, but if the vessel which receives it be polluted, then shall they both share in the pollution. Power and inspiration from angel-minds are pure, but both can manifest only within the material of earth, or to whatever plane their power is projected. That which is imperfect cannot express perfection.

14.4 If man would be free from evil, from tears and strife and pain, he must himself arise the vanquisher over that which he has created. The task is not beyond his strength, for he himself is of God, and the monster he has projected is a synthetic monster and its own constituents shall consume it. By this act, shall man of his own volition submit his will to God's and thus shall there be created a divine Harmony that of its own power shall nullify all evil forces.

14.5 If man would not so act, if he call upon God to do that which he himself has not the courage to accomplish, then must he offer up his will, not actively, but in a passive condition, a burnt offering upon the altar of the cosmos, never again to function in independent state.

14.6 In a word, man, being re-absorbed into the source of his creation, would cease to be.

14.7 The destiny pre-ordained of God, and the free will of man work together in harmony. The harsh notes of local dissension have deafened man's ears to this essential fact. God created man in His own Image, which was Good. Man, therefore, is integrally good, and, being so, must seek the Good. He is bound by cosmic laws to strive towards his own affinity. Man has, then, no power to destroy himself; his freewill

is limited individually, though it remains omnipotent potentially for the reason that it is United within the supreme purpose of God.

14.8 God, then, having power to force men hither or thither, uses it not to destroy man's individual power or the volition of his soul, but employs it rather to persuade man to act in his own interests, and that willingly, to the end that his individual desire and God's Purpose may be identified in a supreme perfection.

14.9 The point is often raised among you: this or that dire misfortune occurs, this or that burden is the lot what of one of you in earth life: why should God permit it? Some of you ask, even, why should God send it?

14.10 God does not send misfortune or pain, my child. It is man who produces both. The only sense in which it comes from God is that by God's law all is good, and a perversion of the Law creates disharmony. Therefore, if a man sin, that is, if he runs contrary to the current of supreme Good, he produces a clash of forces which he has named God's Wrath. You may argue further, that the innocent are involved in these disturbances, but I repeat you cannot judge the innocent, no, nor the guilty, for you behold but the one incarnation into flesh, and you know not even of yourselves what has been the history of past ages of cosmic life.

14.11 I tell you also that if a man suffer that which he has not deserved, then he is one of the Angels of God, incarnate for this purpose that by suffering with man, he may redeem him, and in the mind of such a one there shall be no room for cavillings, since he treadeth in the footsteps of the Holy Christ and in Him shall be his reward.

14.12 For this, indeed, is the Ministry of Angels, the Messengers of God who seek to persuade man where they may not compel him. Many there are among you incarnate, and many more are with you in spirit.

The Voice of God is audible to man in the voice of these, and if man did but hearken, all those ills which he decries would pass away forever and the earth would have no longer affinity with its present orbit, but be attracted into the Cycles of the Blest.

14.13 Man does not hearken, he desires the lusts of the flesh and the lusts of the mind, and these have their affinities in sorrow and disease. Man, as you know, incarnate in earth, is not ready to hearken.
14.14 Upon your plane, he is evolving, and, coming into stronger light, the higher Angels are enabled to reach him, and to inform and inspire him. Once he fled their presence and hid himself in darkness; now, tentatively, he seeks their aid.

14.15 But the Angels may not do that which man does not will they may perform. If but you of earth would understand this truth! No Angel, bearing God's will to earth may act against the freewill of man. He may not come unless man invite him, he may not force his present or his aid. Behold, even the Holy Christ hath said "I stand at the door and knock."

14.16 No Angel may force an entrance into a man's heart, for, by so doing, he would violate God's law which gave man free will. But the dark angels do it, and so do the idle spirits of mischief, for these are not hindered by obedience to Holy Laws, but impress themselves upon man to his hurt. If a man's mind be opened but an iota towards his Angel Friends, they come around him and protect him and are empowered by man himself to resist in his name all that could harm him, but if they themselves are expelled from this presence, they are unable to deal with the dangers which threaten him, and are bound, however sorrowfully, to leave him to endure alone the effects of his own waywardness.

14.17 The Holy Christ gave us the prayer, "Thy Will be done," knowing these words were an open sesame to the ministry of the holy Angels.

How cramped has been the view of man regarding this supplication! He has read into the words the implication that he must sacrifice his hopes and desires and endure a visitation of God. How far is this from the loving Will of the Father of All! Certainly a man must deny his own will if his desires be consciously evil, but if he open his mind to converse with Angels, he will lose his affinity with evil, and his freewill, offered to God in willing sacrifice, shall be given him again in joy, and he shall recognise in ecstasy his own kinship with God.

14.18 Likewise also, the Angels of God, having affinity with God, have not affinity with man save through the highest that is within him. They must needs, therefore, attune themselves outwardly in order that they may approach him. Unprogressed spirits, on the other hand, are beset with no such difficulties, and it must needs then lie within man's own mind to choose those companions who shall walk with him in the mental state.

Arcazaiel.

15 FUNDAMENTAL CREATION

Arcazaiel.

15.1 Man studies to-day effects rather than causes, and is concerned with the superficial rather than the fundamental aspect of creation. It is written in allegory that the serpent Wisdom was doomed to crawl upon its belly and eat of the dust of the Earth. So has it been. Scientists and philosophers who have personified your carnal wisdom have concerned themselves with materialism, and even those whose minds have been concerned with theology have considered cosmic principles from a planetary standpoint. Truly the dust of the earth has been the source and limit of your human investigations. Within it is the Atom, without it, the Cosmos, yet both are viewed as being contributory to earth existence rather than as the fundamental substance of which the Earth was produced.

15.2 Within, the Atom; without, the Cosmos. Both are manifestations of God.

15.3 Man has said: there is no Matter, therefore can man not have descended into Matter. That which has been called "Matter" is a production of spirit.

15.4 This is true; yet again, truth is relative and not absolute upon your plane of earth when not can attain to perfection.

15.5 True spirit is volatile by reason of its inherent magnetism, and although science has of late revealed to you that nothing on your physical plane is static, yet your grosser forms of matter approximate sufficiently to this state to imply a condition insufficiently fluid to be under the control of a superior manifestation of its own substance, the mind of Man.
15.6 In employing the word "Matter," therefore, I do not ignore that so-called matter is impregnated with spiritual substance and is intrinsically identifiable with Spirit. I use this word to define a condition that has become so gross that it ceases to be under the control of the ego manifesting within it. The natural man cannot at will ascend through the atmosphere or pass through the waters of the sea, or displace the mountains of the earth. Here and there, there are psychics who are able to move rocks or produce levitation, but these instances are comparatively rare among you. Matter, therefore, in my writings, defines a state engendered by the engrossened creative faculty of man's mind. In a word, man's first attempt at creation within his own sphere produced phenomena he was unable to control, since, remaining integrally divine, he was able to invoke dynamic powers of which his abased mind had lost constructive knowledge.

15.7 There is a central idea the human mind has missed. The Lord God created a World, and the World was fair. It was not your earth essentially, but your earth is of its substance.

15.8 In all cosmic immensities is there is but one essential Element, which is the Spirit of God. Call It what you will, It is within all, and dominates all. Its vitality generates life, Its motion segregates universes, Its fecundity replenishes Creation. Therefore, in saying man is a creator, my statement is qualified, for man himself is of the divine Substance, and his powers can only operate within the omniscient Faculty.

15.9 As from the Holy Mind, in the beginning, emanated Creation, so from the evolved unit of Its own potency emanated forms, equal to the Highest in substance, because they were of It, yet inferior to the Highest in achievement since the part may equal the Whole in quality but not in potency.

15.10 Man, then, having fallen from the divine Sphere through his exercise of self-will which was the negation of the basic law of love, created unto himself an environment by uniting the potentialities within himself with the divine elements which reached him from the lost celestial realms.

15.11 In this work, he was aided by the Angels, but mistake me not, the Angels could not perform for men that which was logically and chemically impossible.

15.12 Man, living in a condition of electrical potency, had opposed the currents and produced a devastating shock: he had shattered Harmony and given rise to free chemical agents which has re-united to produce poison. These conditions, than, impregnated both man and his environment, and by the very fact of their abased situation, they were banished into space.

15.13 It is conceivable that at that time space may have been a realm of darkness, of virginal darkness, that is, yet even so, man being inherently born of light, would attract and reflect through his own person the divine light of the Christ-Sphere. Thus fallen man became the sun of a new universe, and his universe revolved within the orbit of the distant Sun of Christ.

15.14 So has it been since then through all the ages through which man has endured. Only where there is harmony can unity be retained, and the soul of man shall pass from plane to plane abiding in such conditions as are in affinity with his spirit.

15.15 Think not that these diverse planetary forms are inhabited by that physical race you know as humanity.

15.16 The outward form is of no import save in respect to the relationship it bears to its own environment.
15.17 The Spirit of Man, falling from any state, and finding himself without means of manifestation, must needs create a vehicle for physical existence, and this out of much material as is available within that sphere.

15.18 Again, man's creative efforts are without focus, and are consummated by Angels, but these cannot create a heaven within earthly soil, or pure Spirit out of grossest Matter. If they should do so, their accomplishment would be invisible and intangible to man for the simple reason that he would have no senses so refined that he could apprehend them. Also, it is from just such a state that he has fallen through inability to maintain his high estate.

15.19 The basic law which governs all universes is the same whether it relates to the Atom, or to the Cosmos, but since your interest is centred of necessity within your own earth and its solar orbit, I will endeavour to particularize within these prescribed limits.

15.20 The Earth, physically, is volcanic in substance. That is, a clash of elements within the sun's mass caused the rupture of a considerable fragment, which became a separate body revolving in the orbit of that which was formerly itself.

15.21 The Earth, being propagated by the sun, remained within the aura of the sun and receives from it light, together with those chemicals which are necessary to life.

15.22 By a similar catastrophe, and under similar laws of maintenance, the earth begat the moon, and other planets begat their satellites.

15.23 Thus were all heavenly bodies, and the units of the solar universe created of the integral Elements which were of God in the beginning. That is not to say that the individual ego shall pass through all visible astral systems. The will of man performs its own destiny. Of his own will, man divorced himself from God, of his own will must he return, or else should his return be barren and without consummation.

15.24 Thus we perceive the earth evolved of a created material produced by the leavening of the mind of man within the handiwork of God. A flaming mass of chemical, the earth was then, a potential sphere into which the sons of God might incarnated in their progression toward Nirvāna.

15.25 In the midst of the fire was Life, within the barren rocks of the cooling surface was Life, within the steaming vapours was Life abundant for within all elements, all minerals, all matter, is the divine Spark of Motion.

15.26 By virtue of the divine Motion the Creative Mind worked upon Creation through the evolved minds of those who you call Angels. These could gain touch with the Earth by contacting the divine within its structure and evolve the beauty which appeared in its pristine age. A lichen, a flower, a tree - each of these things was the definite creation of a band of angel-minds working in the power of God. Thus evolved the fishes and the birds, the animals and insects, and lastly an advanced physical form that should serve the sons of God as a vehicle for manifestations within a new sphere.

15.27 We come, therefore, to a condition of Spirit incarnate in Matter, both substances being identical in inception and vastly diverse in quality. The one is static in principle, immutable, since it is of God, and

pure in its essential; the other, as a mass, is subject to decay, since its formation is synthetic. As I have stated elsewhere, its forms and shapes are illusory, its masses shall fade as the morning mist while the essentials of the Atoms which fashion it shall remain and return to their element where they may be re-shapen in the perfection which was their destiny.

15.28 Thus made He Man of the dust of the ground, for that which was divine within the earthly elements enable the divine Spirits to incarnate.

15.29 How shall I explain to you the stupendous fact of incarnation? Shall I say it is as if the ego entered a school wherein he might be taught and disciplined and enable to face a wider phase of cosmic Life?

15.30 I am compelled to phrase my meanings in analogy, but earth analogies are inadequate; therefore take heed that you accept the spirit of their teaching, and not the mere letter to the end that they become a further source of dissension among you who are steeped too deep already in the slough of idle dogma.

15.31 Think not man came to the earth direct from the scene of his pristine fall. The earth at that time was not created, neither was the parent sun. The sons of God have known many sorry phases of cosmic life since they descended from Nirvāna into that which you call Matter.

15.32 I have endeavoured to explain that from the mind emanates a cycle of radiating thought-forms, and that separate bodies form within that cycle, and revolve in its orbit. In time, these independent, yet attached bodies exhale similar radiations and become themselves a sun, or nucleus, around with still other units revolve.

15.33 So the creative radiations of the Mind of God produced the First Cycle and the First Orbit. From this starting point the Minds of Angels and the Minds of men have produced a continuation of this creative

scheme. Yet whatever mind, whether debased or exalted, be the vehicle of creative force, the productive Energy must function within the destined cycles, or spirals, which is the direction of the current of the Celestial Essences flowing from the Creator.

15.34 This Life-Stream flows outward from Him in ever widening eddies, and ebbs back again to its Source by means of regenerated souls, not only of man but of those multitudinous forces of creation which participated in the fall of man and Angels.

15.35 I have told you beforehand of the chemical nature of your globe, that it has planes without and within the physical surface which is visible to you. I have explained that forms of life incarnate into their own element and into conditions which are sympathetic to their nature and advancement.

15.36 I repeat that throughout the cycles of the earth, within the earth-heavens and in the earth-hells, the outer appearance of all visible forms of nature, including man, remain approximate to those you behold at present. Many modifications may take place; the perverted soul will exhibit his lack of beauty when he passes out of the realm of the physical, the angel soul will glow with radiance in the heavenly planes, but in either case their appearance and personality shall be recognisable, and for this reason "Death" is no barrier to the continuity of earthly love and friendship.

15.37 Now that which is true of man is true also of other manifestations of nature. The integral life-spirit of plant and animal, of mineral and elemental survives physical incarnation and manifests in progressive cycles according to its species. Else would you be bereft of that which you call "Nature" in that After-Life you name Heaven.

15.38 There would be no gold or crystals, no plants, no flowers, no birds to sing in the tree-tops, no sheep in the fair meadows, no lissom

beasts in the forest, no dog or cat to claim affection. Within each and all of these things the Life-spirit is manifest, and the perversions which produced imperfection have their counterpart in the nature of man. With him, they progress towards a fuller manifestation and toward a higher destiny, but, whilst they are all within the successive planes of the present earth they shall retain that form which has become familiar since the world was created.

15.39 Thus, although matter is inherently Spirit, it has become in fact a different substance. Spirit is the direct Creation of God, matter is that production which man has manufactured from spirit-substance. It is Spirit which has passed through the creative mind of man and assumed a new density and guise.

15.40 You may take iron from the earth, discover it to be replete with infinitesimal geometric forms. You pass it through a process of manufacture and produce a thousand objects of varying forms and mass. The iron is iron still, but the microscope will no longer reveal those wonders of geometric construction. It has been "manufactured", that is, it has been moulded into a definite form wherein it shall rest until that form, as a form, decays.

15.41 In the earth-heavens there is greater clarity of vision for human eyes. You shall see the crystal of the mineral world with open eyesight, you shall see the spirits which inhabit the rocks, and sense the consciousness that is within the flowers. The animals shall not fear man, nor he them, for with love and understanding there shall be neither cruelty nor oppression, but a kinship which is leading forward to a oneness of spirit which shall re-unite us eventually within the Nirvāna of God.

15.42 So, the Spirit of God was in the fire that burned when the earth was newly severed from the parent sun. It was in the steam that gathered in waters upon the face of the earth, it lived in the trees and

the herbs and incarnated into animals and fish and insects. According as the basic Spirit passed through the creative minds of Angels, so it formed on earth, gathering to itself, such physical elements as it required for manifestation in the material world. According to the degree of consciousness of the spiritual Unit, so it evolved a higher form of expression. Thus, an exalted form of consciousness, that of an ego descended from the Realm of Angels, was enabled to incarnate into matter, that is, to acquire a physical atomic organism by means of parental protoplasm in order that he might function normally in a sphere which to him was a foreign country, but in which he might gain the experience and regeneration necessary to the fulfilment of his destiny.

15.43 Thus, the physical earth was not productive of either human intelligence or of spiritual immortality, but the Immortal Spirit of the Creator imbued the physical elements with consciousness, to the end that matter, as well as men, might be regenerated by contact with the divine in its volatile state.

15.44 Physical creation is the accretion of lower forms by a higher intelligence. God holds about Himself the Cosmos; Man has gathered atomic particles to provide himself with a physical vehicle of expression; the flowers have drawn chemicals from the earth to express their nature. The minerals have drawn upon the elements for their formation.

15.45 The elements, in their essentials, partake of the nature of Spirit, and reach succeeding plane from a realm superior, providing thus the material for its creation and continuance.

15.46 You have your earth analogies to this system. You have ecclesiastical and secular bodies, clubs and societies wherein individuals surrender somewhat of their individuality to the character of their organisation, and eventually within their community there moves a

driving force, a tradition, a spirit, which was not expressed primarily in individuals, not even in the personality of the leader.

15.47 So atomic consciousness surrenders itself to a consolidating Intelligence by which it is guided, and to the total of which it contributes its own iota.

15.48 The atom itself is a structure of particles containing a consciousness of life. Atomic aggregates produce all physical forms which manifest in Nature, and it is by absorption from these evolved species that man has become the presiding Intelligence within terrestrial matter.

15.49 Resurrection is universal. There is no resurrection of an organic structure into a plane unsuited to its requirements, but there is likewise no destruction of consciousness, however infinitesimal may be its form.

15.50 Let this be clear, then. Matter had already suffered perversion when your earth was created. Its creation was the work of God, limited by the freewill of man, and performed through His Angels. It was a work of construction and design performed by individuals working in unity in the Power of God and in conformity with the Eternal Laws which regulate the flux of Life. Man, of his freewill, had assumed a new aspect, and sought expression in an environment in which he had affinities. Therefore, for his comfort and his progression, the world was made, a unit in the scheme of the Cosmos whose Ruling Spirit is God. Amen.

Arcazaiel.

16 AFFINITIES IN MATTER

Arcazaiel.

16.1 I have likened the earth-plane to an onion, of which the successive skins form the degrees of density, or chemical cycles, of which the whole is composed. The simplicity of this simile is such that I may apply it also to the nature of man. Since his inception, he has acquired various bodies, or vehicles of expression, for his spirit which can no longer function unaided within its natural sphere of blessedness. Admitting, therefore, that man's physical body is the outmost cycle, or

skin, in which he functions in mundane conditions, we will proceed to investigate that which befalls the human Ego at that transition which you call Birth.

16.2 The outmost cycles of a previous sphere, that is, a progressive sphere, will contact the earth at one of its intermediary cycles, leaving the Ego, therefore, with the free-willed decision as to whether he will advance or retrogress. Nevertheless, he finds himself a denizen of the earth-plane until he is minded to advance into its heavens for the simple reason that only so may he contact with higher affinities and proceed into a more evolved cycle. He cannot return to the plane from which he came because to do so would be to combat the flux of the Life-Current.

16.3 Thus, whilst he is within the area which, in our eyes, constitutes the earth, man may incarnate into its various planes, and for reasons I will deal with anon, he may re-incarnate into a particular sphere if the cause for so doing is adequate. Whatever maybe his adventures within his scope of activity, contamination is balanced by experience and sorrow by growth of spirit.

16.4 Now, man has raised a leading question: he has called his present state of existence a course of unmerited and unavailing suffering, and has blamed his woes upon the imagined heedlessness or unmercifulness of his Creator.

16.5 I will not enter into the side issue of the blasphemy of such a condition of thought. Much is forgiven because much is understood. It is the fallacy of the idea I would destroy, in both its aspects.

16.6 I have already set forth the true conditions under which man labours, but for further clarity, I will summarise my points.

16.7 First, man used the Power of God, which was within him, to create matter, a state of density productive of distortions and abortions which is the direct result of man's intelligent and positive opposition to the Will of God.

16.8 Man, therefore, is not suffering for the sins of his ancestors, but for what he himself may have perpetrated in his pristine existence. It is evident, then, that he owes much to the mercy of an expunging memory, in that he is forgetful not only of his previous state of blessedness, but of his own mischief and ignominy.

16.9 This brings me to my second point: no man may judge himself or declare what are his deserts. Earth life has been compared with a dream, and so it is if you consider that the whole of existence lies without its radius.

16.10 In praying, therefore, "Thy Will be done", we ask that those Forces that are Life and which fulfil our Being, shall ascend over the synthetic poisons, the contortions and evils that rack and cripple the universe, cleansing and transmuting until our pristine glory becomes manifest, and we have again affinity with the Angels and with the Spheres of Heaven. How many of you pray "Thy Will be done" confining the idea to mundane matters, and with the interwoven thought of painful sacrifice? Let me give you an interpretation of that prayer as I hear it within my mind:

16.11 "Father, may Thy Love, which was in the Beginning, reach us who are so far from Thy Presence, unchecked through space and time. May our souls be drawn into the Life-Stream of Thyy Celestial Creation to flow with the Divine current in humility and obedience, May the inspiration of our Spirit, arising in ecstasy, have affinity with the Eternal Flame of Thine Essence, to the end that by Water and by Fire we may regain that State of transcendent Glory from which of our own will we descended, and which, through the intercalation of our will into Thine,

we hope to attain anew. Let us not pray for ourselves individually, but for the world in which we function as units, bound together by affinity of condition. Enable us to receive that which we beseech Thee to give, and commune with us through Him in Whom we have beheld the transition from the carnate state into Celestial Glory. Armen."

16.12 Believe if His Will were done on earth as it is in Heaven, then earth itself would be Heaven.

16.13 Be it known to you, I have somewhat to tell you that shall be of an elusive nature, avoiding those facts which are mundane and soaring into the regions where all matter is relative and interdependent. Seek not to write upon a school-slate the intricacies of involved design, and seek not also to translate into three dimensional terms the mysteries which pertain to the Infinite.

16.14 Draw not our knowledge down to yourselves to plant it in a soil which cannot feed it, and wherein it cannot flourish, for in that you would be drawing the greater into affinity with the lesser by cloaking it in that which is inferior in quality. But of yourselves, rather, arise in spirit and seek to attain within your minds those realms wherein our knowledge is given forth, so shall you gain affinity with that which is superior to yourselves and you shall rise thereby, discarding those elements of inferiority with which you at present clothe yourselves.

16.15 Let us consider the relationships of matter. Light and Shadow. What are these? I candle made shine forth brilliantly in the confines of a darkened room, but, in the sunshine, its light is invisible. The candle-light is brilliant, or it is dim, but of itself it has not changed. All that has changed is its relation to its environment.

16.16 Again, enter the summer garden in the Light of day. A galaxy of colour is apparent to you, representing the full gamut of your spectrum. Re-enter it in the twilight, and the colours will be gone, leaving only a

range of grey, varying from white to black. The pigment that has produced those hues remains unchanged. Again, the change is a matter of condition.

16.17 As it is with light and darkness, with colour and neutrality, so it is with heat and cold, with solids and vapours, with love and hatred and with the whole gamut of conditions with which the human being is surrounded.

16.18 Therefore I tell you, a man perceives all facts in the light of his own mind.

16.19 Creation may be one thing, creation, as he sees it, may be another. As a man believes a thing to be, so, for him, it is.
16.20 Life shall have no colour for him whose mind dwelleth in the twilight. In contacting the aura of the flowers, he bringeth no emanation of his own being that shall have affinity with the pigment of the blossom. The man shall remain unaware of the beauty of the flower, and the flower shall be conscious of the proximity of his darkness.

16.21 Am I romancing, think you? Gather you some flowers and divide your bouquet, half and half. Give those in your left hand to one who lives his life insensible of beauty, unresponsive to the cry of the human heart, deaf to the voices of Nature. Give those in your right hand to one who beholds God in His creation, even in the least of these His works.

16.22 Ask them, each, a little after: "How long did my flowers live?"

16.23 If you do not believe in the consciousness of Matter, you have lost the key to the natural law which underlies affinities.

16.24 Now, the consciousness of Man functions through a physical brain, and becomes therefore organic in its application to environment.

The brain itself is not conscious except in the sense that, being of atomic structure, it contains the consciousness of the atom.

16.25 It is the consciousness of the volatile ego which animates the brain cells, transmitting that which is infinite and ethereal into that which is finite and physical. There is sound vibrating continually upon the etheric waves, but only by means of a transmitter may that sound be rendered audible on the physical plane.

16.26 A flower has no organic brain, neither has the crystal, but both have consciousness.

16.27 You may watch the tendrils of a plant twining around the stake by which it climbs, its spiral growth extending ever toward the west, following the path of the Sun. You may watch it thrusting forth its pollened stamens to give, and its sticky pistil to receive, those fragments of pollen dust that shall propagate its pieces. You may watch it raise its face joyously to the sunshine and the open sky, and droop in despondency when the earth has no moisture to give. Will you deny the consciousness of the flower? Nature, use say. Is not Nature sublime Consciousness?

16.28 The subject is more involved, and yet more simple, then aught I can explain. I would speak not of flowers alone, but of the whole gamut of natural display. Who has not seen the geometrical miracles performed by the common mineral? There are rocky caves in your mountains, untouched by man, which are as a veritable fairyland of intricate workmanship and delicate artistry. What of the sea, breaking in shimmering spray, giving life to myriads of creatures within its depths, - has the sea no consciousness? I speak of the clouds in the heavens, of the wind and the rain, of the streams and rivers that forge their way to the see, and I tell you that all, all, are permeated with the divine Consciousness.

16.29 Thus are Man and Nature in affinity, this is man able to extract from nature those chemicals which sustained his physical life, this is he inspired by the works of nature to love and adoration.

16.30 All atomic particles are from God in the beginning, and partake of the God-Consciousness. All are part of a Whole, and therefore lack perfection within themselves; only by aggregation may they become perfect, each obtaining its true value in relation to the Whole.

16.31 So it is with intelligence. One aspect of atomic structure is intelligent in relation to another. All are conscious, that is the negative aspect of the mind, but all have not the developed faculty of converting consciousness into positive intelligence. Again I say, that the animal creation is unique in possessing a cortex through which the consciousness may function upon the material plane, producing an intelligence that is positive physically.

16.32 Man, therefore, preens himself untowardly, divorcing himself from nature of which he is a part, investing himself alone with immortality and with participation in the celestial Scheme.

16.33 All through the earth-planes and in the earth-heavens, man shall have sovereignty over matter, and shall be enabled to mould it to his will, but, with progression, will come the understanding that, as man is of God, so is matter of God, and each are products of that great Mind which conceived all things, and will gather all things together in a condition of Unity.

16.34 Since in man divine potentialities are so much more apparent, and his power to manifest them more developed, so is his responsibility so much the greater. To him is given the charge to guide Creation back to God, to lead it fearlessly, and in all courage, through the celestial fires which shall destroy all synthetic affinity that has produced poison

and rot and evil, and regain that state where all shall be re-united in perfection, and with this stupendous gain:

16.35 Man, who in the beginning, was an emanation of Consciousness, shall be an individual, possessed of intelligence and freewill, which were the Gift of God in the Beginning, and which man has abased and shall have purged forever. Amen.

Arcazaiel.

17 NATURE SPIRITS

Arcazaiel.

17.1 I speak of a Kingdom that belongs not to your animal, vegetable or mineral matter in particular but to all in common. That is, the realm of the Nature Spirit.

17.2 This realm represents man's farthest essay beyond his own physical affinities. It borders the outer bounds of his normal vision, and only the more far-seeing of his kind my contact it.

17.3 Let me be explicit: I speak here of the Fairyland of Childhood, of the legendary world of ancient people, of the elementals of scientific experiment, of the Spirit which moves upon the face of the waters, in the trees, in the ocean, in the skies and in the deeps of the earth.

17.4 Here I shall find many to disagree, to repudiate the Little People of their infancy. I am not romancing.

17.5 There is one power permeating the Cosmos and the Atom alike, and that is Life. Life may take all forms; form itself is but the conjuncture of molecules; the force which animates them is from within, and indestructible.

17.6 Form, then, may be destroyed by the parting of atomic structures each from each, but even so there is no diminution of energy or lessening of mass. There may be destruction then, of form, but not of matter. Your death is destruction of the physical form, but the atomic

particles are not diminished, and the energy of the ego which was the cohesive power which held them in unity, is withdrawn but not destroyed.

17.7 Now the body of man is entirely chemical in its construction. It may be sub-divided into chemical elements, and this, in fact, does take place during de-composition. It is manifest, therefore, that in the case of Man, the Life-Energy was able to gather form from the dust of the earth in a perfectly literal sense. Man, the Spirit, begotten of God, is thus enabled to function within a plane of matter through the means of a physical vehicle.

17.8 Not only this, but he is able to re-act upon Matter. He is invested with positive power in relation to his physical affinities and is able, even, to change the face of his plane of earth. He may mine within the ground, quarry in the mountains, irrigate the desert and reclaim the marshes. Now all this is accomplished by the means of contact of physical force upon physical material, and constitutes the normal reactions of earth-life.

17.9 Yet there is another power over matter of which you are now only partially cognizant. It is the power of the human mind.

17.20 You have seen this power at work in hypnotism, in the miracle-working of eastern sages, you have beheld it in the power of the prophets, and in the works of the Holy Christ. Get the faculty is still elusive, and for the reason which I will explain.

17.21 The Mind of Man is more potent than his body, and yet, in the normal individual, it has less positive force. A man, by the grasp of his hand, make crush a sheet of paper in an instant, but only a practised Psychic will be able even to move it by the power of mind. For this reason: Mind and Matter are not in affinity.

17.22 This lack of sympathy between creative power and creation is one of the evils wrought by the Fall. The relation of the two should be in perfect harmony, and so it is in the realms of God. With you, matter has become so gross that even the human mind, being intrinsically divine, cannot descend into perfect affinity with its perversions.

17.23 I have strayed, you think, from the subject of nature spirits, but I have not, for I strive to show you that all atomic organisms must have a mind, and that mind will not be in complete affinity with the density of the physical matter, but will soar above it, acquiring form from the elements.

17.24 To return to the mind of man. This is the ego, the vital energy, proceeding from God, and unto God returning. It is now far, very far from the divine state, but it is superior to the matter in which it manifest, it is superior to the physical brain through which it functions. It is, in fact, so far superior to matter that it could destroy matter had it affinity with it. Here is a great cosmic truth which you have overlooked. That which is evil has lost affinity with God. Were this not so, then would it be caught up in the supreme Whirlwind of Almighty Power and expunged forever. Then man, a free agent now to accomplish his own salvation, would, as an individual, be utterly exterminated.

17.25 Consider these affinities. You may behold the working of this law among the trivialities of daily life. The ether waves have no affinity with the coarse brickwork of your houses, and pass through them unhindered to react upon the sensitive structures of your wireless set. So the Power of God, in its true potency, passes through the planes of matter without destroying them.

17.26 The mind of man is one of the many insulating agents which exist within the Cosmos, and through which divinity is so modified that it may react upon even the most perverted of material. The mind of man, being superior to his carnate body, has affinity with the interior forces

of atomic structure which are the basic principle of matter. That man, through his physical form, reacts upon all other forms of material creation, and also through his mind, or ego, reacts upon the essential elements which animate all forms of mass.

17.27 Physical reactions are apparent in a physical world; mental reactions affect the physical from within, but their true potency is only manifest in the astral plane where they assume an aspect of materialism as solid As your matter.

17.28 God cannot contact with matter, or the result would be cataclysmic. It would be as a naked electric current rioting in a supreme spectacle of destruction. The divine Law of Affinity and Antipathy has, as I have said, preserved man and matter alike from this destiny. But God may contact with the pure Angels, and Angels may contact with regenerated man who has passed through the crucible of experience and regained Nirvāna. And he again, because of his experience, may condition himself to contact man in his fallen state, and among these the progressed may give to the unprogressed, the greater to the least, and so the inspiration of God, the divine Love and the Celestial Energy, which is Life, passes in unceasing flow, modified by insulating agents, until it reaches down into the depths of depraved matter, quickening it through those elements within which are essentially divine.

17.29 Now it is apparent that this communion of elements, this sympathetic interchange of mental reaction, could not be accomplished if man and matter were both incarnated in form without the faculty of emerging at will into a volatile state. Had the mind no scope beyond the confines of the human brain it could not hope to progress. Behold the volatility of thought. A man has but to think of the ends of the earth, of the bed of the Sea or the starry skies, and, mentally, he is present there. The vision of his mental environment is present within him.
17.30 It may surprise you to know that a thought thus projected is a visible agent on the plane of its own affinity. A man's mind creates

many thought-forms which are dependent upon him for life. He himself has an ego that is his intrinsic self and shall escape from his physical form in sleep-hours, or in trance or day-dreams.

17.31 Now, therefore, in speaking of nature-spirits, I am speaking of the volatile counterpart of matter.

17.32 This is simple to understand if you will but consider that all forms of energy radiate both light and power. There is energy within the atom; therefore are there radiations of the atom which are invisible on the terrestrial plain.

17.33 Now, just as the chemical agents of the earth unite to produce form, the highest of which manifestation is the human body, so these radiations of atomic energy unite to produce an esoteric counterpart. In the case of man, the production is an etheric body which, interpenetrating his terrestrial body, clothes it while still on the earth plane and shall become its visible clothing in the astral Spheres. In the case of the plant, or of the mineral, the manifestation is inferior to the state of man, and the form, therefore, of these atomic emanations assumes an aspect imitative of man's appearance.

17.34 The term "etheric double" is familiar to all students of the Occult, and it is to be stressed that this etheric counterpart of terrestrial matter is volatile and capable of reaction upon its affinities even through processes of time and space.

17.35 Hear you have the true explanation of telepathy, a phenomenon which many of your scientists have rejected in spite of ample proof. Here, also, is the reason why certain plants, certain flowers, certain gems, react upon human natures, causing pleasure or pain.

17.36 Bethink you, the mineral is hewn from the mountains, fashioned into shape, and, with time, decays. The tree grows to perfection and is

felled for man's service, the flower blows awhile in the meadow, and withers in the autumn wind. The animal has his little day of freedom in the prairie or the jungle and is slain, man abides his threescore years and ten and suffers death.

17.37 So much for a world of abased matter, of chemical elements whose free agents have united together to produce this harmony. These are material forms, shed as a snake may shed its skin when the spring cometh, or as a dragonfly may shed its chrysalis.

17.38 It is Life, contacting with matter through the medium of atomic energy, which has acted as the cohesive force, binding material particles into form. By reason of its elemental affinities it has conveyed to matter a controlling intelligence, and received from matter the faculty of experience. Here is another example of the divine law of ebb and flow, of the celestial current of Intelligence emanating from God, and returning to God again replete with that faculty of knowledge which is man's prerogative.

17.39 So, the intelligent flux of Life, having accumulated experience, withdraws from matter leaving the element as it found them, chemical molecules reverting to their own theor own sphere of condition.

17.40 Yet, unseen by physical eyes, a change has taken place. The Spirit of man, the ego, may have debased the terrestrial elements used as its physical vehicle, or it may have purified them. I shall refer to this theme later in speaking of the Resurrection of Jesus.

17.41 For the moment, I would stick to my point in explaining to you that your life of earth is based upon a foundation of give-and-take, of spiritual flux through the evolving ego into material conditions, and the ebb tide of experience flowing back to cleanse and vitalise the intellect. Their reactions produce the etheric double or volatile counterpart of all

matter which clothes the Spirit, be it of man or of matter, on its departure into the astral spheres.

17.42 The reactions, then, between man and matter are essential and interdependent, for both alike are chemical in form, and spiritual in essence, and their reactions produce an etheric body, or radiation which is the insulating aura uniting the two natures which were one in the beginning, and shall again be exalted into a perfect Whole. Amen.

17.43 Observe the behaviour of such a common object even as a tree. It is able to draw chemicals from the soil and distil them into sap. It is enabled to nourish itself, to extend its branches, to produce new foliage in spring time and discard its leaves before the fall of winter. It rears its limbs towards the sunlight and thrusts its roots deep into the soil for fresh supplies of chemical food. In a word, it exhibits not only consciousness, but a degree of practical intelligence. It also displays the life-force at work in the production of growth of form on the material plane.

17.44 Now, in the physical structure of the tree there are no brain-cells that can account for the display of knowledge which is necessary to explain its behaviour.

17.45 Commonly, the phenomenon of its growth is taken for granted: it is a process of Nature, say you, that the tree shall be sensible of its needs, that it shall be able to discriminate between the variety of chemicals within the ground and extract those which shall be instrumental in propagating its species. The design of its leaves, with their delicate fabric of veins, the growth of its wood, the coat of bark, these, you say, are all attributable to natural processes. I ask you again: what are natural processes?

17.46 The behaviour of man you admit to be controlled by Intelligence because you can identify the brain cells through which Intelligence

functions. You may contend that man's body grows, as the tree, independently of the mind. But it has been proven than an imperfection within the cortex may derange the whole system.

17.47 Both with regard to the tree and to the human body I say that the natural process responsible for their production is controlled by intelligence which is itself an extension of consciousness.

17.48 Taking the tree as an example: the atomic basis of its structure contains energy, or Life. This energy is conscious and volatile. The aggregation, then, of atomic particles produces a secretation of energy which unites as a potent whole. The fact of its volatility enables it to radiate beyond the static matter of the physical tree and surround the tree as an aura, or etheric double. There are psychics on your earth who are able to see these radiations, and their way may be felt by sensitive fingers held close to the tree's exterior. The fact they exist may be proven by scientific instruments already within the scope of your knowledge to manufacture. Now, if the chemical matter of the physical earth is sufficiently volatile to be manipulated into such intricate forms as are characteristic of a tree, how much more sympathetic shall be the etheric counterpart which is the direct production of energy? Normally its form is the tree form, but it may, because of its volatile nature, assume other guises and project discernible emanations.

17.49 These projections can only live and move within the radius of the tree itself, they may not be projected beyond the tree's aura, though this may extend for many yards. The life of these forms, or spirits is bound up with the life of the object from which they have emanated.

17.50 For this reason science has name these beings "elementals". They are a combination of chemical element in a volatile state. They have no organic body, and no permanent life in the sense that the human ego has life. That is, their intelligence is transitory and

dependent upon the parent manifestation of Nature, which, in our example, is a tree.

17.51 I come to the transition of consciousness, which is a faculty of energy, to intelligence which requires a cohesive effort, and, if it is to become objective outwardly, a vehicle through which to function.

17.52 So far as the chemical elements of the earth formulate brain cells in animals and in man, so the etheric elements formulate brain-cells of their own substance. It is by this means the consciousness of the tree may express itself beyond the limits of its physical structure.

17.53 It comes hardly within the scope of this present work to describe to you the nature of these elementals, or Little People as you have sometimes called them. As yet, there is little affinity between them and the human mind and they are normally invisible on the material plane.
17.54 In the present state of matter, much is expedient that is also to be deplored. Trees are felled for man's use and contorted into furniture. Were your eyes to be opened now, you would withhold your axe, and this truth applies not to the tree alone, but to the whole gamut of Nature.

17.55 Upon the celestial plane there is no need to destroy the manifestations of natural beauty, or to interfere with neighbouring Kingdoms of existence, for there is "a City without foundations whose Builder and Maker is God."

17.56 Oh, Man, who travails a little while on earth, all nature travails with you and suffers within its own boundaries.

17.57 You may not change it by withholding your hand from the common needs of life, but only by the concerted desire at the mind towards the perfection which God ordained in the beginning.

17.58::"Thy Kingdom come. . . . "

17.59 "Father of All Who giveth Life unto Thyy Creatures, even unto these least, and has ordained for them an environment of delight and peace, give to us who have drawn Creation with us in our Fall, that Power which is from Thee alone, that Love which is the Divine Element transmuting all baser matter to the purity of gold, that Thy Light may be enabled to shine upon this earth bringing the Perfection of Existence which is the Divine prerogative. May all density of Matter dissolve within Thy Celestial Beam and receive vitality from the Heavenly Affinities. Then, all Works that are Thine shall praise thee, O Lord of Hosts, for Thy Kingdom shall be an everlasting Kingdom, and Thy Power Infinite. Amen."

Arcazaiel.

18 THE CREATIVE ELEMENTS AND THE POWER OF GOD

Arcazaiel.

18.1 I am aware that my words shall meet with dissent, so many there are who contend that the works of Nature are created not by internal intelligence, but by the external power of the Hand of God.

18.2 I say at once that any direct creation of God would be utterly invisible and intangible upon the plane of earth. I know some will reply that God, the Omnipotent, may insulate power so that it may be manifested in earth conditions, and I tell you this is so indeed, but that it is not manifest as the compelling agent working from without, but the interior force which animates all matter from within, enabling it to be self-creative and self-supporting. Without that power all is lifeless, *néant*. There is no creation, no life, no growth, no transition, no metamorphosis, no resurrection save in Him, and because He is in all

things, so is He the Creator of All, and without him was not anything made which was made.

18.3. "Our Father, Which art in Heaven, Father and Author of All, from Whom emanated the First Principle and the Primal Elements, to us may Thy Name be hallowed, O, Thou Who has imbued all Matter with Thy Power that Thy Life is within each fragment of Creation enabling it to live individually in the Aura of Thy perfect Love. We give Thee thanks that Thou hast created as not alone as creatures of Thy design, but in the Likeness of Thyself in that we are imbued with Consciousness and Will and may praise Thee wittingly, aware of the Love which created us, maintains us, and descended for us in the perfect Act of Supreme Sacrifice. Amen."

18.4 The preponderance of self-opinion upon the earth argues in favour of a subjective world and of a creation caught in the vortex of a blind Destiny. The world attributes its ills to a nameless spirit who mocks man's impotence, or to a chemical condition which was faulty in its inception and application. Both views are unreasoning and unreasonable.

18.5 If God, then, is indifferent to the world's pain, why I sent He those who might minister to its needs? I will not arouse fresh controversy in this context by naming the Holy Christ, but speak alone of those whose lives are historic facts among you and who have uplifted the burden of humanity, who have bettered earth conditions, and inspired the people. If these came not from God, then whence their power? They were Superman among you and performed superhuman tasks. These were the Prophets, the Teachers, The Philosophers. There are others. There are those who have given music to the world, and song and epic, great books, great pictures. Whence their inspiration, if not from God?

18.6 Shall you say the amoeba can develop unaided into a mind productive of a symphony?

18.7 As the Life-Force operates within matter, as the mind functions within the body, so The Unseen, or Spiritual, manifests within that which is visible and material.

18.8 Thus, is the Fatherhood of God manifest within our lives, the communion of Spirit and the Ministry of Angels.

18.9 Through the infinite cycles of space, the power of God descends, ever moderated that it may react upon the earth in positive form. This is accomplished through the medium of those incarnate minds who are in affinity with exalted Agencies, and I are able to inspire carnate people through the affinities of physical intelligence. This is but one aspect; as mind descends, so the elements descend, the radiations of Celestial Influences reaching her through the same processes of degradation (I use the word in its scientific sense) in order to react objectively upon earth conditions. Of these I will speak more fully later on.

18.10 It is common to limit divine Power, to say: why cannot give God give us that which shall transform us in a moment from decadence into Glory, from humanity to Divinity, from death and sorrow into Joy and Life?

18.11 It is not God Who is not able to give, my children. It is you who are not able to receive.

18.12 Bethink you again: can a photographic plate receive an impression if it be not sensitized? Can water reflect an image if it be not pure withal? You may say God can sensitize the negative human heart and instil purity. So it could be indeed, but I can only repeat that were God to act against the will of man, he would have impinged for all time upon man's freedom and restored him to a state of cosmic consciousness which would no longer have the power to function as individual intelligence or independent life.

18.13 Instead, God has given to man the power to sensitize and purify himself that he may he may be able to receive the divine Inspiration and regain the celestial state by means of his own striving.

18.14 Only those among you, who, of your own effort, have obtained your heart's desire can have any conception of the exaltation that shall ensue when that Day shall come.

18.15 "God so loved the world. . . . "
18.16 Think not that because there is evil and disease and torture upon the earth to-day, that the love of God has seized from among men. That which you see is the product, not of God's Love, but of man's hatred. Man, in his present state, desires evil. He panders to his own lust, to his own greed, and desires not God's Kingdom but his own. Therefore, his own kingdom is substantial about him conceived by his thoughts, built by his hands. It is a kingdom of perversions, bringing misery and disease. The Kingdom of God lies without the portals, but man desires it not.

18.17 "Behold, I stand at the Door and knock . . . .

18.18 "Lift up your heads, ye gates, and open wide, the everlasting doors, that the King of Glory may come in."

18.19 Lift up your hearts, oh men, to receive that which is freely given, the Love which shall transmute thy dross, the Fountain of Waters which shall purify thee, and the Sunshine in which thou shalt abide in it eternal Joy. Amen.

18.20 Let me not be misunderstood: were you able to withdraw the energy from the atom, you would not be handling Life, but you would be contacting the electrical phenomena in which Life is manifest. You would be handling the material husks containing an interior potentiality,

just as in touching the human body you are but contacting the vehicles of the incarnate Spirit.

18.21 Infinity reaches not only upward into the skies, but downward into matter. Lack of bulk is not of necessity indicative of inferiority on the spiritual Planes.

18.22 It happens that that which to us is greatest, to you is least.

18.23 I would you should realise that all material, electrical, and chemical forms are but the terrestrial counterpart of celestial Realities. That which you behold which is evil, is a perversion of form, not of essential, a synthetic structure that shall be transformed within the crucible of the Celestial Essences.

18.24 To you, the material body is the reality because it is in chemical affinity and equality with the terrestrial world. All that pertains to Spirit, is visionary and ephemeral. Subsequent to that process known to you as death, the position is reversed. The astral Planes will then appear to you as the reality, and strike your astral eyesight with that appearance of solid matter so familiar to you now. To you, then, the earth will become vaporous and intangible.

18.25 The earth-life is so short an incident in the experience of the Spirit. It is as if one dreamed a dream and awaked therefrom with nought to note its occurrence save the passage of time and the effect left upon the mind.

18.26 You are familiar with those dreams of high adventure, where, finally, some fall from a precipice, or the claws of a wild beast, an engulfing wave, or some other imminent danger is close upon you. At that instant you awake. You remember not the materialization of that danger, only its imminence. You have awakened, think you, just in time. So it is with death. Your dream is a life lived, and is remembered in

retrospect as the incident of moments, and the act of dying is obliterated from the mind. Was it a tragic dream, full of sorrow and tears? Was it not sweeter, then, to have awakened?

18.27 So the spirit dreams, and lives its life awakened, then sleeps and dreams again, and the dream you call "Incarnation", and the awakening "Immortality".
18.28 Yet, in my metaphor, I would not underrate the importance of these spans of terrestrial dreaming, for each is an incident of definite value in the gamut of the spirit's experience. To us, earth-life is played among the shadows, upon a stage of Illusion, but within the shadows the living spirit breathes and moves, and it has the option to inspire its environment with the inherent truth which lies within its subconsciousness, or to be contaminated by its contact with matter.

18.29 So the dreamer, returning from the shadows, shall account for that which he has accomplished therein.

18.30 Death is not sleep, oh, not sleep! It is terrestrial life which is the dream-tossed sleep, and death which is the awakening to Life Eternal.

18.31 Oh sons and daughters of God, come for a little hour among the mists of earth, will you not seek to dissipate them, be it but a little, that the children of the mists may behold the Light of God?

18.32 Yes, there are children of the mists, nature spirits, sons of men, offspring of the terrestrial world, dependent for existence upon higher manifestations of life, desiring the gift of God, and immortal Soul.

18.33 Your fairy-tales, inspired throughout the ages, have not erred. They were written for you, little children of God, because the earth was young, and they were couched in such language as you could best understand their truth. It is Love which giveth Immortality, but the Love

of God must reach these little ones through the mediumship of His children, for I speak of the creation of humanity.

18.34 Man may create, but he may not bestow Immortality save in the Name of God, and in His Power.

18.35 All nature is immortal, and decay is but the Interchange of elemental constituents, but I speak of the Immortal Intelligence which shall remain a conscious Entity for all time, even unto the realisation of Nirvāna. Amen.

18.36 God be with you and bless you. Each thought projected heavenward is a filament within the ether down which the vibrations of Light and Love may pass, reaching and inspiring the heart of humanity.

18.37 Each prayer is a magnet, how to receive Power from the Throne of God.

Arcazaiel.

19 THE ILLUSION OF MATTER

Arcazaiel.

19.1 I have said that all planets revolving in the orbit of the sun, and existing within the aura of the sun, are solar in constitution. Nevertheless, since a partial lack of affinity caused the disruption which severed it from the parent mass, each planet has an individual nature and differs from its fellows not only in the conditions of life which it manifests, but in its influence within the radius of the sun's ascendancy.

19.2 That which is true of the Planets, is true also of the stars. Each is a chemical mass produced by the natural laws which were the outcome of creation. Each contains certain chemical potentialities differing one from the other.

19.3 The component parts of a molecule, differently distributed, will produce varying substances. So, therefore, the stars and planets, in conjunction, will emanate varying influences.

19.4 Were the heavenly bodies but mere masses of solids, moving in empty space, the life of each would be independent; as it is, they are in fact aggregates of responsive vibrations emitting an aura, which, in turn, is influenced by the magnetic field of a superior body in the orbit of which they move, and which occupies that which you call Space. Such a sphere may be visible to you, as is the sun, or it may be invisible for the reason that the elements which compose it are so much more refined than your physical matter that its vibrations are too rapid to register upon the lens of the human eye.

19.5 The realms of space adjacent to your world are the magnetic field of the sun. This contacts the magnetic field, or aura, of your own earth.

19.6 Let me be explicit. All matter is in a state of flux, obeying the law of ebb and flow, of evaporation and condensation. Daily, momentarily, you witness the transfusion of the solid into vapour. You watch such solids as coal and tobacco disintegrate in smoke, and water evaporate under the influence of heat until it vanishes from the eye of the material earth. These elements you know to be contained within the atmospheric belt immediately contacting the earth's surface.

19.7 Now this atmospheric cycle is a plane of earth, and serves as a link between your own state and the astral spheres. The elements composing it are partially known to you, and you may contact them, but not with the freedom with which you may handle material substances with which you are in perfect affinity.

19.8 There is free intercourse between the physical crust of the earth and the etheric belt: for moisture which arises in vapour returns in rain; the sound which is projected from the earth returns to the receiver set to capture it.

19.9 In a word, material elements may, under certain chemical processes, be transmitted into the etheric belt, and may be again materialized. Matter, therefore, reverts to matter.

19.10 Howbeit, chemical elements are not the only projections from the earth's surface. That which matter is able to accomplish, mind can overtake. The emanations of mind reach beyond the belt into the astral sphere, a more advanced radiation within the earth's aura. Thought, emotion, love. These are vibrations which penetrate beyond the confines of man's physical research, and remains suspended in the ether, just as the sound waves remain suspended in the ether, awaiting a suitable instrument to recapture and reproduce them.

19.11 A man sings a song. The song is produced by his own physical organism which reacts upon the ether, reducing vibrations which travel through the atmosphere surrounding the whole of the earth's surface.

19.12 A sensitive instrument captures those sound waves and reproduces them. This act does not bring those vibrations to a conclusion. They continue to animate the ether, though in widening circles, so that you have as yet no instruments that may contact them.

19.13 So with a thought, or with an emotion. It is projected by the mind and is a definite vibration producing thought-waves which travel unhindered by physical matter with which they have no affinity, and remain suspended within the astral spheres. A recording instrument could reproduce them, could such be invented, but it would not be a contraption of wood and filament, but a development of the clair-sentient mind. Matter shall respond to matter, and mind to mind, and in the astral realm, it is the products of mind which are substantial, and matter which is vaporous.

19.14 Now there are aspirations of the Soul which have affinity with conditions which exist beyond the confines of the earth's aura, and these arise by the same physical processes by which a sound arises, but, in place of remaining suspended within the belt of ether as do the sound waves, the projection of the soul passes unchecked through an environment with which it is not in sympathy, and reaches the spiritual Spheres where its potency is physically apparent.
19.15 Here, I use the word "physical" and advisedly, because the impress of the projection of a spiritual emotion within the realms of its affinities, corresponds to material physical reactions upon your own plane.

19.16 I remind you of your text, the practical truth or which you have not entirely grasped:

19.17 "Where your treasure is, there shall your heart be also."

19.18 The mind of man is creative, that is, it has power to assemble elements into form.

19.19 Now this power, which is the power of God invested in man, is operative not only on the material plane, but upon the whole gamut of the spheres, and its potency is limited only by the scope of the receptive powers of the individual ego.

19.20 If, therefore, a man's heart is set upon mundane things, he will create with his hands or with his brain, and will amass mundane treasures in which his heart will abide. Or, his treasure may be upon the mental plane; he will create music, art, literature, and his heart will abide in the treasure-house of the mind which will outlive the carnate life of earth, but will continue to function in relation to the earth-planet if so be he has set store upon the translation of his mental creation within the terms of earth.

19.21 Or, again, his treasure may be invested in the spirit Spheres, where moth and dust do not corrupt, nor do thieves break in nor steal.

19.22 The desires of his heart shall arise, a living potency, and shall create forms of great and lasting beauty in a sphere where his heart shall dwell in peace.

19.23 "Love suffereth long and is kind." Know that the tears of the heart, the ecstasy of devotion, the sweat of endeavour, and above and beyond all, the Blood of Sacrifice, are Elements both real and positive in the Crucible of divine Alchemy and shall produce forms of dazzling radiance, even as your gross elements of earth produce jewels and gold from the ground.

19.24 Here, it is the soul of man which creates, that is, the projection of his desire reacts upon the Heavenly Elements, impressing them into form, and bringing forth treasure in which his heart shall delight.

19.25 To sum up, therefore; a man may work with his hands upon the terrestrial element, he may work with his mind upon the etheric element, or impress his Spirit to serve in the astral Spheres. He may labour also within his Soul for that which has no affinity with earth and shall not materialise within its sphere. In each case he is committing the creative act and producing substances that shall be his treasure and where his heart shall abide.

19.26 I have spoken not of those whose desire lies within the darkness, for their creations are the synthetic creations of evil and shall be evaporated and transmuted in the Lake of Fire.

19.27 There are also abortive creations; on the material plane these are visible to you all, and are due to causes so far-reaching that one must be referred to the whole system of the Cosmos to explain them adequately.

19.28 Once the creative Idea achieves manifestation, it becomes an independent battery of power which it has drawn from its creator.

19.29 So long as the Idea is pregnant, the power which invests it is still within the mechanism and control of the individual who desires to project it.

19.30 Now, it occurs that ideas are stillborn. They are conceived and nurtured within the mind, but do not arrive at fulfilment. You on your plane see nothing but disappointed hopes, blasted ambitions and nugatory striving.

19.31 Yet, as we see it, in these cases, the creative power is still vested in the individual, and is destined to produce a more exalted manifestation in another sphere of activity. If the idea be not allowed to materialize upon the plane of earth, the power that would have projected it is reserved within the ego, and shall be employed to enhance the projection upon a more exalted plane.

19.32 You contend that some are allowed the most paltry creative manifestations in the material world, while others, whose idea excels the common standard of earth, are checked in their ambition. This but illustrates my meaning. Those souls, or egos, who require experience are allowed to experiment with terrestrial elements before evolving into the astral and spirit spheres. Those with spiritual potentialities are often checked in this desire to seek mundane expression and recognition for the reason that their depleted power will be a loss to them on the exalted planes.

19.33 Some there are, again, who incarnate in order that they may give to others of the treasure-troves they possess in the Spirit-World. Among these have been great musicians, who strive to express the Harmony of Heaven in terms of earth in order that earth may be benefited thereby. This may be accomplished by alternative means, either they themselves may incarnate, or they may find a carnate medium whom they may impress with their melodies.

19.34 These have treasure in Heaven, and give of it freely to those on earth. These think not of reward, but such acts of service God shall reward in the fullness of time.

19.35 All those who have created their treasure upon earth, and in terms of earth, such as coin, which is not translatable into the heavenly Elements, must leave their treasure when the period of discarnation arrives. And, because their treasure is there, their heart will be

earthbound, and will tarry in the mists, not because of any influence or decree from above, but of their own free will and their own desire.

19.36 Then, it is only by acts of service, or by power given out to them by prayer, that such spirits shall arise and seek to store their treasure in the city not made with hands.

19.37 I argue not that the successes and the achievements of earth should be despised. For some, such is predestined, and is a means through which the ego may operate in earth-conditions and garner the experience necessary to his individual need. The greater the worldly success, the greater the responsibility placed upon the ego, for the greater is his sphere of functioning and his influence upon humanity. Also, the greater is his responsibility towards his own soul, that he invest not all his power within the terrestrial manifestation of his accomplishment, but place the idea which inspired it within the exalted realms of spiritual ideals.

19.38 All is predestined, yet no destiny impinges upon the freewill of the individual. This is no anomaly.
19.39 A ship does not leave port with its course uncharted, sailing out at the mercy of every truant wind, and bound for no port and with no compass or rudder to guide her bearing. Yet, nevertheless, the Master of the ship may guide her as he will, and the boat shall answer to the helm.

19.40 It is thus the ego incarnates. He sets out upon a voyage into the realm of terrestrial life and embarks within a physical body. His course is charted by the stars, and guided by the Spirits of God, who may not enforce their guidance, but are waiting and ready to give. He steers for a port he wots of in the recesses of his innermost soul.

19.41 Nevertheless, while carnate life endures, the ocean is before and behind him; he sees not the mainland from which he sets out, nor

the harbour that lies before. He takes his ship through the breakers and guides it among the rocks, watching the aspects of the stars above and the compass which is given him to interpret their movement.

19.42 I have changed my metaphor, but I will unite the figures of my speech and show you how real is your physical relation to the stars of heaven, and how definite is the journey of the Soul through the ether of the Spheres.

19.43 I have said that the earth, as a planetary body, revolves in the solar orbit, and exists within the magnetic field, or aura, of the sun.

19.44 Now, this is to say that the earth contacts with the throughout its organism and is dependent for existence upon the solar rays.

19.45 As I have shown, the earth throws off magnetic projections within the magnetic field of its own heavens, or aura, thus contacting the electric fluids of the sun's aura.

19.46 Again, there is free interchange of elements between the bodies in material affinity. The projections of the sun envelop the earth, and the projections of earth contact with the sun and become agents within its aura.

19.47 Now, the earth is not the only planet in the solar system, and the influence which the earth is able to exert upon the solar aura is a capacity shared by all the other bodies within the solar spheres. Planetary action and reaction is therefore an established fact and one well within the scope of scientific reasoning.

19.48 The solar rays are chemically charged. This fact also, is attested, and since all substance upon the earth is chemical in essence, the effects produced by the contact of light with matter are normally calculable.

19.49 The light ray of the sun is a reflected ray, reproduced by the sun from a distance Source unknown to you. It is only the Initiate who may traverse, even in trance, beyond the bounds of the solar universe. Beyond these limits, the body, physically considered, is in a state of flux and has affinity with the Celestial Fluids and with the ecstasy of a volatile Existence. Thus far may man only essay when he hath purified himself, and then only of his own desire, and by virtue of great knowledge, spiritual achievement and sublime Love.

19.50 It is from this world of electro-magnetic radiations that, by means of cosmic insulators, the Light-ray reaches the sun and is absorbed by it. That which the sun receives, it gives again, and its projections are modified by the emanations of other planets, or bodies, within its scope which are poured into it.

19.51 Each body moving in the sun's aura, absorbs light from the sun, and re-projects it. That is, a planet inhales the light, absorbing the qualities of that light, and exhales it charged with its own surplus of chemical fluids. The planetary system is then as a family breathing within the confines of a small room. The breath that each inhales is tinged with the exhalations of another.

19.52 Each planet differs individually from the other, each has its own surcharge of mineral substance as well as of etheric matter. All these chemical elements become volatile within its light-ray, which, contacting the aura of another planet of similar chemical structure, and therefore sympathetic to its contiguity, may be absorbed by it.

19.53 Again, the planets being an analogous in constitution, since they are all of the sun in substance, differ one from the other in the nature of their chemical products. Widely varying chemical admixtures may be compounded from the same elements, and each planet, therefore, being the creation of different Minds, that is, of a varying creative

process working within the Power of God, may be sympathetic or antipathetic towards another.

19.54 Is it not evident, then, that since all planets project a light-ray charged with their own substance which imbues that ray with colour, that the conjunction of planets, and therefore the amalgamation of colour-rays projecting chemical elements in a volatile state, must have some influence upon any other planetary body receiving their emanations?

19.55 Here I must state emphatically that the first construction of matter, as you know it now, was accomplished through the means of the light-ray. Within the light came mineral elements expressed in colour, and the various chemical substances that united to form the atom, and became, through the reacting processes of the creative Mind, solidified into the mass which is apparent to you as matter. There are primary Elements which could render all your solids volatile and return to their native condition. This would be merely to reverse the process by which atomic structures were accumulated that they might manifest in an outward form which you know now as the solar universe.

19.56 In the light is Life, because the Light-ray is an emanation of the eternal Force, the nucleus of Love, which is the Source and Sustenance of all Creation.

Arcazaiel.

20 THE PLANETARY RAYS AND THE ESOTERICISM OF COLOUR

Arcazaiel.

20.1 My word in your heart and in your consciousness. My word shall you write of that which to you is unseen and unknown. That also will I give which you have not known in any previous incarnation, for had you learned the wisdom of Heaven and aspired to the beatitudes of the Celestial World, then would the experience of earth have been unnecessary and its teaching superfluous.

20.2 It is true such knowledge lies within your soul, for the sons of God who dwelt in the Garden of the Lord were replenished with the fullness of wisdom by reason of their coexistence with Him of Whose Breath they were created.

20.3 But over that nucleus, which is the Spirit, are many incrustations of spiritual bodies, and over these again many other chemical states and auric fluids, so that, without assistance, it is not possible for the ego to draw upon the Source of this inner knowledge.

20.4 When we teach, we do not give you data from without, but give you rather, the key to that which is within, in order that it may reach a point of contact within the human mind and be translated into terrestrial terms.

20.5 As it is not possible to demonstrate in the broad light of day the iridescence of the phosphorus which glints in tropic seas, so is it impossible to manifest in the physical the subtle wisdom of the Spirit. Deep within the crevice of his own self a man may apprehend it dimly, but language cannot encompass it. We use your earth's similes, but they are but shadows.

20.6 Therefore, had not the ego all knowledge within its own integral Soul, then could no one give it to him from without. His teaching would be words, words, and their continuity would be meaningless unless they had affinity with the truth which is within. Howbeit, we give you knowledge, and our words act as a breath of wind upon an æolian harp, invoking a responsive note from the chords which have lain dormant through centuries of immersion in the dense slough of matter. Can the strings vibrate when they are clogged about with mire? No, but when they are cleansed and exposed to the quickening zephyrs, then may they respond to the breath of Heaven, and give forth music of which they themselves are the instruments.

20.7 Therefore are many much concerned with the affairs of the material world, and are deaf to the Voice of Heaven, and their heart-strings lie mute within them and echo not the music which was at their Creation, and shall be heard again in Zion. There shall be no coming together in glory, no Heaven, no celestial joy until the heart-strings of the world be released from the clay which holds them mute, until they shall be freed from the desires of the material earth, and shall be awakened into voice and melody and shall unite together in a harmony of praise to him who breathed the first quickening Breath, when the Cosmos was awakened into melody, and the sons of God sang together for joy.

20.8 Try out your hearts, oh, ye people, and see if there is music within the soul, if your heartstrings respond to the vibrations of Heaven, the Love of the Lord God and the joy which is of Nirvāna. So be it, on earth

you shall sorrow, for the earth will strike disharmonies upon those liberated chords, and disharmonies are agony to the ear attuned to the melodies of Heaven.

20.9 Nevertheless, the soul that has lost affinity with the clay shall not long endure its bondage, save if, of his own will, he seek to transmute it, and for him is reserved in Heaven the song of triumph and of exaltation.

20.10 So let the symbol, the key to the Will of God, be Harmony, for so it was in the Beginning. There was harmony of sound and colour, of soul with soul, of celestial Atoms united to form harmonious Creation. The Celestial Fluids united to flow in the Stream of Life, and the music of those Waters filled the Cosmos with a divine ecstasy not conceivable to you now. Then sought men to stem the tide. He stood against the current of Eternal Love. Shall the created be stronger than the Creator? The perverted currents overwhelmed him and carried him away in the maelstrom of disharmony which he himself had created; the crash of discords in the music of the Stream of Life bequeathing death, the disharmony of matter, forming substances deranged and wrongly re-constructed, bringing him disease, the disharmony of soul with soul, producing hate, the generator of evil.

20.11 The principle of Harmony is Attraction, and of disharmony, dispersion. Therefore, the first disharmony in Heaven dispersed the children of God from the Garden of the Lord, and from thence they grouped themselves within the universe, uniting with those with whose spirit they were in comparative harmony.

20.12 In like manner, it was discord of being and purpose which dispersed certain groups of substance from the sun and then created those worlds you term planetary. They retain affinity with the sun because they are of its substance chemically, and receive their light and life from the sun, but they differ from their parent source in the

exact formation of their matter and in the ratio of life which they produce.

20.13 Thus those bodies which once were one, and produced one light-ray, are now multiple, and each projects a colour-ray of its own, which is the original light absorbed by the planet and ejected tinged with those characteristics which belong to its own chemical substance.

20.14 It will be seen, then, that these rays may unite in harmony and produce beauty and peace, or they may clash together in disharmony producing evil results.

20.15 This will be more clearly appreciated when it is understood that the element of colour in a light-ray is produced by chemicals, and has a chemical effect not only upon physical elements but upon the human mind. There are chemical constituents, which, united, produce poisons, so the planetary rays, chemically tinted, may unite to produce a poisonous element which cannot but harm all matter with which it contacts. Pure colours are benign in their influence, for the reason that they introduce celestial constituents into the human aura, and cleansing, vital chemicals into the human body and physical matter generally.

20.16 A colour compounded harmoniously from two, or even from a variety of shades, will possess the beauty of each of its constituent chemicals, but a colour inharmoniously compounded will be poisonous in its effect both upon the physical and astral elements of your plane of earth.

20.17 This science is so little understood among you that you clothe your bodies and pattern your rooms with combinations of colour which are generating poison and disease.

20.18 Yet this is but one small aspect of the subject. In its widest sense, it is the controlling influence in the destiny of the earth and of the human race.

20.19 As I have said, the incarnating ego does not embark upon an earthly incarnation with his course uncharted.

20.20 His map, did he but know it, is in the stars.

20.21 Freewill and Destiny. How has your race wrangled together which of these two shall prevail! Yet are they not opponents, these two Powers of God. They are as Man and Woman, who, in idealistic union, rival not one another, but unite together as one perfect and productive Whole.

20.22 So the ship, which is the body of incarnation, sails out into the sea of planetary life. Her course is charted, her ports of call are written upon the instruction sheet, and the harbour of return is pre-ordained. This is Destiny.

20.23 But he who is at the helm stairs his own ship.

20.24 The living ego has charge of his carnate body. Of his own free will he may work in harmony with the Master of the ship, or he may work his own will upon the vessel, and go with a he listeth. He cannot contest the currents, the winds or the storms, he cannot change the light of the stars that are set above him, but his sails and his rudder are his to do with as he will.

20.25 I have stressed this point, even to the length of repeating myself, for it is one that has aroused much controversy. Also it is not good that man should believe on the one hand, that he must, willy-nilly, obey his destiny, for then is all human and ever become nullified, and all achievement robbed of its honour. Neither is it well you should believe

that his life lies before him unbounded by aught except his own purpose and intention, and that the Lord God has left him without guidance and without a definite purpose to be achieved.

20.26 And incarnating spirit, born into the world, is considered to be confined to the world, and even to a certain section of it, geographically. But his true position in the Cosmos is that which he bears in relation to the other planetary and astral bodies.

20.27 According as he himself is placed, so the vibrations reach him which are impinged upon his aura by the projections of astral rays.

20.28 A human soul, entering into the world, can reach the world only by means of those vibrations which accord with its own character.

20.29 The ego, ripe to incarnate, is volatile, having suffered discarnation upon another sphere. Therefore it must seek a volatile means of conveyance into the physical matter wherein it may achieve bodily manifestation.

20.30 Now, according to the state of the soul's progression, so shall be the character of the ray which shall be his vehicle of transmission and which shall guide his life within the earth-plane. The ego, already experienced and purified, shall find a light-duct of higher radiance and swifter vibration.

20.31 The immortal Soul shall respond to the immortal Elements. Those stars which have affinity with his Being shall herald his entry into the world, and their function shall be not so much to form his character as to proclaim it. The influences of the stars are known, and their course is set that they may produce such experience as is necessary to the ego upon his earthly incarnation and establish and confirm that within his nature which is essential to his progression.

20.32 You need not be ignorant of these things. The heavens are an open map, accessible for your study, and each carnate being may discover the planetary ray which lies in affinity with his own vibrations. And name should be given him of which the numerical value is in correspondence and harmony. He himself should seek to maintain true harmonies throughout the term of his earthly existence, for they will outlast the discarnation of his flesh and continue throughout the planes of earth's celestial boundaries.

20.33 There is a Song of Life, a harmony you may call from dates and numbers which are the outer forms in which the eternal Mysteries are enshrouded by the flesh.

20.34 You, who shall be All-in-One in Nirvāna, are units upon earth, even fractions of a unit. Within you there vibrates one colour in the spectrum, one note in the scale of music, one number vibrates in harmony, one jewel is your affinity. See that your Note of Life is sounded in harmony that its echoes may soar above the confines of earth and find response in Heaven.

20.35 So may you commune with others and your fellowship shall produce music, whilst there are others whose notes will clash with your own, as notes upon the piano clash when used in inharmonious conjunction. Again, it is not the piano that has produced the discord, but the unpractised hand that has played upon it. So God created in Love, and man has perverted His creation to hate.

20.36 "Behold I have set my bow in the cloud." It is a symbol of harmony, of the perfect aggregation of elements and emotions, and, fundamentally, of Vibration. Here are the seven channels of light, the seven celestial Rays by means of which man may receive that which he needeth, and which shall guide and nourish him.

20.37 Here you behold the whole gamut of colour as it is known to you, yet there is no disharmony. Where there appears a unity of primary hues, there is produced a secondary shade of equal perfection. And, to each shade, vibrates a number, a note of music, a group of minerals, a precious gem, a deep emotion within the human heart.

20.38 You have puzzled long over the conditions of a fourth dimension. It is a condition of Vibration.

20.39 Here, over the borderland of the material world, is a sphere of which the Inspiration is the divine Pulse of God. So it is with you also, but you sense it not, or rather, sense it only as physical cause and effect and mental reaction.

20.40 Creation is the emanation of the integral Light of the Supreme Entity, manifesting in the electrical frequency which animates all organisms throughout all planes of existence, His Breath is the Life He has breathed into man to sustain his existence, and the divine Pulse of God, the sublime Heart-Beat, is the Source of the productive vibrations which order the reaction of the Cosmos, so that every action throughout all universes should unite as notes in perfect harmony, that the Celestial Essences may flow unchecked by discord, uniting all tributary matter in the River of the Waters of Life.

20.41 I do not mix my metaphor. All matter here, is in a state of flux. The divine Essences, electrical in nature, so far as I may explain them to you, are fluid and volatile. This is not to say that the Spirit-Sphere is a Land of shadows. It is your own land that might be so described. There are forms here, more solid than any of your own on earth, but they are produced by the action of the mind and not by the travail of the body, by divine Inspiration from the Sun of Heaven, and not by the labour of the hands.

20.42 I have said our Land is a land of Vibration. This is not beyond your understanding. Your own science has revealed that light and sound and colour are produced by the vibrations of the ether. These may be slow and gross or they may be rapid and exalted. They have given you your spectrum and the scale of notes which generate music.

20.43 Now although the vibrations of sound are infinitely slower than those of light, they may be reduced to the same digit and correspond therefore to the same notation. You have but earthly terms in which to measure these principles which border upon our four-dimensional Sphere. A note of music struck by you upon the piano is to you a note of music and no more. To us, it produces a colour, and number. Through the colour, it gives rise to an emotion, to chemical pigment, and through the number to a name. An exalted note, therefore, played in harmony, will attract conditions both natural and human, and its vibrations will react throughout a radius conformable with its powers of projection.

20.44 Those who live near to the Heart of God dwell in harmony with the divine Pulse, and are sensitive to vibrations so rapid, so potent, so delicate, that their consciousness is aware of those ecstasies of Creation which the material world in its present state may not apprehend.

20.45 Your physical senses are restricted. Your capacity for sight is bounded at one end by the infra-red and at the other by the ultra-violet ray. There are those souls in the shadows to whom the infra-red is the highest ray visible, and those in the light who, looking downward, may with difficulty discern the ultra-violet. Your spectrum is a scale within the great instrument of Creation, relating in harmony to other scales of higher and of lower key. There are no discords save where man has created them. Each note is an echo of the divine Pulse, in itself a unit, yet an integral part of an eternal Whole which is Nirvāna.

20.46 I would you should understand that the divine Being of God projects vibration. Vibration gives rise to sound, to light and to colour. In colour there are mineral properties producing growth, that is, the aggregation of matter into form, and with growth cometh the manifestation of the Spirit in the body of matter.

20.47 This is the step from Godhead to Manhood, from Idea to Manifestation, from Energy to Matter.

20.48 Therefore, because far back in time, when nature was in a state of flux, these light-rays were instrumental in the production of matter, so the colour-rays are potent yet, and are factors in man's destiny.

20.49 Every star and planet is a prism deflecting light and focusing it. Every heavenly body absorbs light from the sun and ejects it charged with its own mineral properties, that is, with its own colour. Were the solar universe perfect, the planetary rays would blend as the colours blend in the spectrum, but because the Angel of Disharmony has sounded a discord in the far past whose echo has reached us through the ages, so there is a clash of colour, a clash of mineral elements which impinges upon the aura of the earth and affects the mind of man.
20.50 So the stars upon their courses are as prisms turned so that their facets shoot out a gleam this way and then that, and, because man's body is of their substance, so he receives from contact with their ray both malefic and beneficial influences.

20.51 So he enters into flesh, and of the protoplasmic substance at his command he builds himself the body of a little child. The volatile Spirit is contained in physical limbs, and the omniscient mind functions dimly within the tiny cortex of evolving matter. Here is a new beginning, a state of forgetfulness of the past with all its glories and its horrors, and an amnesia of consciousness resting the weary spirit.

Arcazaiel.

21 TO "THE UNKNOWN GOD"

21.1 One word more will I speak of Nirvāna, the highest heaven of men's conception, ere I proceed to converse of the heavenly bodies which symbolized our gods in the days when I dwelt upon the plane of earth.

21.2 I do this of a purpose because the name is little understood, and I can find no substitute for it in your language. The word "Heaven" is inadequate, for all spheres have their heavens. Each sphere has its capital city, but, in Nirvāna, I speak of the Heaven of Heavens, and a Capital City which is a cosmic capital.

21.3 The word designates the return (of Spirit) to the nothingness (of matter), and hence to a state of perfection and of its potential principle. Spirit without matter does not of necessity imply Spirit without form, for pure Spirit may radiate vibrations productive of form. This, again, is a law of Dimension.

21.4 There is much that is abstruse and esoteric in the teaching of Apollonius in his *Nuctemeron*. Therein he describes the projection of the ego into space, and his actual attainment of the vision of Nirvāna during the survival of his flesh. It is true that such an adventure is possible whilst the body sleeps, or is entranced, but it is a terrifying feat, and one that requires some explanation, for the question arises in the human mind, Why may the evolving ego, still functioning in matter, arrived at that ecstatic state which, so far as the mind of man can conceive, is the highest aim of humanity, without submitting to the normal processes of evolution which involves incarnation, or expression, within the etheric and astral spheres?

21.5 The answer is that the Initiate, in making this essay, experiences the vision of ecstasy, but does not experience the life within Nirvāna. He cannot function within this Sphere, for he has not the apparel which is the reward of experience, nor has he been given the jewel of his Order.

21.6 Neither may he behold the Supreme World in its intrinsic splendour. His eyes are shaded, as you would shade your eyes from the sunlight by means of shadowed glass, elsr would his spiritual eyes be blinded and the hurt could not be healed for possibly many ages.

21.7 So, having seen as through a glass darkly, he has not as yet attained, and he must of necessity return to his normal state and follow the steps of progress until Nirvāna shall be won.

21.8 Now, it is with this supreme essay of the carnate ego that Apollonius has concerned himself, for it is not an adventure to be lightly undertaken, and it is worthy of a serious treatise such as he has given upon the subject.

21.9 The underlying principle, which it might be of interest to emphasize, is the perfect state of reaction of the human ego between Spirit and matter. The Spirit is the essential man, created in God's image, that is, in the perfect state of Spirit-in-Essence.

21.10 As he has descended from the divine spheres he has acquired soul-bodies of varying density down to the first-dimensional condition, which is the lowest state at which consciousness can function.

21.11 Your own world is one of a chain of spheres which responds to a condition of three dimensions, which implies, by the law of contact, that it contains the potentialities of a Fourth Dimension. Man, therefore, has advanced two stages on the Arc of Evolution.

21.12 His Mind, or Spirit, is not impaired by this adventure into matter; pollution through contact with its perversions is superficial, and although it may penetrate far beyond his physical body, it can only reach the Spirit in the form of experience, and in such form it is of value to the ego.

21.13 Now, we return to our original thesis: man, functioning in a third dimension, is minded to experience a dimensional condition beyond normal human conception, to project his ego into a region of pure vibration. For this, the Initiate must cast aside his bodies, both physical and etheric, and brave the Celestial Elements in naked Spirit.

21.14 To return to matter, he must re-assume these bodies, as they were garments, in their order, even as you, to protect yourselves from

the material elements, don physical garments in their proper sequence, taking last of all the overcoat, which corresponds to the body of flesh.

21.15 Your soul leaves your earthly form in sleep-time, and your Spirit in turn may withdraw from the soul in successive stages, but it is an experiment fraught with danger, and one only to be essayed by the chosen Initiate who has purified his soul in the Celestial Fluids and acquired the cosmic wisdom which is the key to the door of occult experience.

21.16 And now, having spoken of Nirvāna, I will speak of the heaven of your own universe and the deities therein who once were the highest Beings our minds encountered in their search for a Living God.

21.17 We builded Temples to those divinities whose light shone before us in the darkness. Heathen gods, you have called them, and myths, but they were then, as they are now, Rulers of the Heavens.

21.18 Every planet has its Ruler, not of necessity a person in human form, but an Intelligence. The ruler of your earth planet is the Christ.

21.19 Now, I enter here upon no disquisition upon the parallels, existent or non-existent, between your own conception of the Christ and the Rulers of other planets.

21.20 Such a comparison would be impossible in view of your restricted knowledge of cosmic laws, but, so far as I can, I will widen the vista of that territory you name the Heavens.

21.21 For one thing, I must draw a line of distinction between the two expressions, The Earth Planet, and The World. They are not synonymous.

21.22 The earth planet extends far beyond the extremities of that mass which, to you, is matter, and it is subject to dimensions of which you have no cognizance. it is the dwelling-place of myriads of evolving souls on many lines of evolution.

21.23 Your own little world is but one globular surface, one small stratum in its composition. A thousand feet below the earth crust you are already lost, a few miles into the air, and your body ceases to function.

21.24 Nor is this all. Only that registers within your brain which is contained within a certain given radius. Vibrations of greater or lesser momentum than this restricted gamut are entirely indistinguishable to your senses. If all you could behold of the world's seas were one drop of water, that would represent the extent of your knowledge of the earth's dimensions, and again, the earth is but one drop in the ocean of the Cosmos.

21.25 You have acclaimed the Christ Lord of the World, but He is Lord also of the whole earth planet, of which is visible to you that extent of its construction which conforms to the third dimension.

21.26 Who is the Christ?

21.27 Too long you have spent yourselves in petty argument, looking at the matter from within the shell of earth, when your mind should travel for its view-point outside the confines of your small sphere and behold the vast spaces of the Cosmos.

21.28 For you, the Christ-Spirit manifested in Jesus the Nazarene, a revelation of divine God and an Example of divine Man. Yet was this Visitation accorded to one group of peoples in one period within a single planet of the universe. And although such a dispensation would be to you, who are partakers, all-sufficient cover it is well that you

should consider yourselves as belonging to an epoch in space and time, and lose not sight of the laws which govern not you alone, but all communities on all planes of the Cosmos.

21.29 You have done neither of these things. You have considered even the great universe in which you live as subsidiary to your own planet, and yet, believing yourselves thus singled out for grace by a divine God, you haggle upon the subject of his divinity, and cavil at his Manifestation.

21.30 What is divinity that you may say: "This is divine, but not that?"
21.31 Divinity is not a matter of kind, but of degree. All creation is the out-breathing of the Source of Primordial Energy, and is of necessity divine in essence.

21.32 So also with the Christ-Spirit. It is not possible to say: "This man is inspired, but not that." According to a man's receptive capacity, so unto him shall be given. Because an Aspect of the Christ-Spirit incarnated in Jesus, it is not to say that this same Spirit inspired no other Being who has manifested in your world. The Christ-Spirit is Cosmic. It was not to be contained wholly within Jesus of Nazareth, nor may It be considered now as a single Entity, conceivable in Form, but as a Sublime Manifestation of God Which in turn manifests to man according to his personal and immediate need.

21.33 The subject is so vast, and of such transcendental importance that I will strive to impress you with one aspect at a time, in order that I may lead up logically to the sublime conclusion which is the divine revelation of the spheres.

21.34 The primary aspect, then, of divinity, is God. In Greece we called him "Unknown," and I maintain that we were not altogether incorrect in so naming him. The Jews at that time claimed to know him, and invested him with human attributes, nay, also with human weaknesses.

They claimed Him as a God of physical force, of vengeance, of favouritism; One who might be appeased by sacrifices, Who might forgive in mercy or destroy in anger. These were characteristics such as we attributed to our pagan gods. Did we, then, honour the Lord of All less than did the Jews when we paid homage to an "Unknown God"?

21.35 Little children of the earth, do you know Him now, the Great First Cause, the Source of all Life, all Light, all Intelligence? Is it not a presumptuous claim that you know Him Who is the Progenitor of all Knowledge?

21.36 Better were it for you, and more becoming, if you meditated in humility upon Him Who is Unknown, for your mind, in striving to pierce these mysteries, would be elevated into the ether of beauty, of holiness, and of perfection. You would lose sight of the implication of human Form on which your carnate brain insists, and would be free to soar in spirit towards the Cosmic I AM, the Unknown God.

21.37 So we arrived at the secondary aspect of the Divine Principle, God manifest in Personality, the Knowable God, the Spirit of Christ.

21.38 Again we speak of a Spirit which pervades the Cosmos, and is not confined to any Personality that can be expressed in the terms of human attributes. I would this were clear to you, I would it could sink into your hearts and minds and move your souls to aspire beyond the narrow material limit in which you strive to confine all ethics, all outlook, all pre-vision. The Christ-Spirit, or God Manifest, is subject to the conditions of a Dimension of which you have no conception, and there are no limits known to us which may restrict His Self-Expression. He is manifest in all Nature, in every individual. There is no life, no existence, without His Presence, for He is the Intelligence of God directing the Energy of God.

21.39 Drawing further within reach of man's powers of conception, is the personal aspect of divinity, the infusion of the Christ-Spirit into living Intelligences.

21.40 I speak of this still in relation to the etheric planes, where the sun and its planets and the various units of the astral universes are each planes of existence which are allotted to a Ruling Spirit, a great and noble Entity, working in the power of God.

21.41 Thus you may understand a new the words of the Holy Christ, speaking through Jesus, when he said: "I am the Lord of the World," "I am the Heavenly King." He, the Christ, is King over you, King of the Planet Earth, and His Spirit inspires the children of earth even as they are able to receive the divine Expression within themselves. His manifestation as Jesus is the supreme incident of planetary existence to the present Christian peoples, and He allowed the body in which He manifested to be destroyed upon a cross, which is the symbol of the earth planet, for the Earth is the plane of Sacrifice.

21.42 There is much occult mysticism within this statement. The ego, or Spirit of man, in attaining individual consciousness, must pass through a process of rigorous initiation.

21.43 Bethink you: Man has sprung from the God-Consciousness. In attaining, then, individuality, he must attain a state of perfection which shall ultimately be equal with the Perfection of God, else how may he return to the divine Presence, and be a partaker in the perfect Unity of Nirvāna?

21.44 So, in incarnating into Earth, he reaches the plane of sacrifice. Need he so bitterly repine? Could he postulate Eternity, he would not so grudge a few short solar years for this phase of initiation, nor would he experience those evils which best him at present, for the material disease and sorrow which surrounds him is mostly of his own creating.

Again, shall he dare to cavil at the service demanded of him when the Lord of the Earth Planet came Himself and lived a physical life of holy sacrifice?

21.45 Sursum corda: Lift up your hearts, for the Son of God was lifted up into the earth's heavens, which is the prerogative of all who have learnt the lesson of sacrifice and made partake of its sequel, which is divine service.

21.46 Not for you alone is the prerogative of Life. The sun was not created expressly to be your light by day, nor were the astral universes evolved that you should have stars to shine by night.

21.47 These distant planes which you call the stars are systems of worlds of similar density to your own, and for this reason their vibrations correspond with the earth; you are able to perceive their light, and there exists an interchange of influences which is a part of the great cosmic Scheme.

21.48 Your solar system is a star in the Cosmos. It is surrounded by an outer cycle of constellations of stars which you have named the astrological Zodiac.

21.49 The star of your universe is a cosmic Atom, consisting of a central nucleus, or sun, and twelve planets, some of which are invisible to the earth. You may perceive the occult symbolism in that the Christ, Who was called the Sun of Righteousness, gathered to Himself twelve disciples during His manifestation on earth.

21.50 The sun is the axis of the solar universe, and the planets revolve in their orbits, attracted and sustained by its light, according to the principle valid in all atomic structure whereby the electrons are attracted and sustained by a central nucleus.

21.51 Again, the solar universe, or cosmic star, revolves in its orbit around an axis imperceptible to you, but from which your sun and all the stars now visible to you gain their light. Around the solar universe moves the cycle of the Zodiac, proceeding with your own cosmic star in the orbit of the invisible Sun.

21.52 The solar universe, travelling in its own proscribed cycle, moves within the outer cycle of the Zodiac, and is aspected by each of its constellations in turn.

21.53 I touch here upon the cosmic law which is fundamental to all principles appertaining to universal and planetary life. Throughout the ages, man has marked the effects of astral influences and tabulated their secondary causes as well as he has been able, but hitherto the First Cause has been inaccessible to his mind and his imagination.

21.54 In humility therefore, knowing my own knowledge to be bounded within proscribed limits, and well aware that much must be lost in transmission through you, my Medium, and that much also cannot be understood in terms of earth, I will endeavour to open the eyes of the mind to a perception of the Great First Cause of all things, and the cosmic principles which are his laws manifest to man.

21.55 Even as the nucleus of the atom indraws its satellitic contingents by force of attraction, or gravity, and radiates magnetic energy within the radius of its power, so the solar centre of your universe attracts its moons, or planets, sustaining them in their courses, and radiates light and influence through and beyond their orbits.

21.56 Now, there is a Ruler of the sun. The Egyptians called him Rā, and worshipped him as the great I AM.

21.57 You have heard little of the honours pay to him, you Christian people, no of the mode of worship within the sanctuary of the Temples.

You have heard only those mythological stories that were rife among the people, who invested their deities with human attributes because their imagination could not attain to the point of perceiving a Godhead. Did not the Hebrew writers of your own Holy Book do likewise? Did they not attribute to the Lord Jehovah the human emotions of jealousy, of anger, of weariness at the continuance of sin? The Holy God is not angered, neither is He jealous, nor does He behold the evolution of mankind with weariness, for he knows that the travail of man in the crucible of experience is a process of divine Alchemy whereby all synthetic substance is united in celestial gold.

21.58 Because your thoughts of Him were unworthy, the Holy One of Israel is not belittled; neither also is the Ruling Spirit of the sun belittled because you have called him a pagan god.

21.59 "He has given His Angels charge concerning thee," said Jesus.

21.60 If each of you small souls upon the planet Earth may be given a Guardian and a Ruler, how much more shall this be true of the whole spheres of the universe and of the sun itself?

21.61 There is an actual Entity, an exalted Archangel – call him what you will – to whom the Creative Power has given charge concerning the sun-plane. He is responsible for the solar universe to the utmost limits of the sun's influence.

21.62 This spirit is a Manifestation of God, an emanation of the creative Mind, and possessed of a divine Intelligence. Call him an Manifestation of the Christ-Spirit if you will; perhaps in so doing you will come better at my meaning. The Christ-Spirit is cosmic, It is God Manifest. It pervades all intelligent life. Man himself may express the Christ within him.

21.63 The Ruler of the sun, or Rā, manifested within the planes of the sun as the Christ manifested to you in Jesus. This was before the

planets sprang from the sun into separate spheres, and therefore the knowledge of Rā is inherent within the planetary worlds.

21.64 You are much concerned with the age of the crust of your own plane within the earths, but the outer spheres of your planet were fitted to manifest life long before the physical world of your present day. These cycles, but newly projected from the sun, were fit planes for the presence of those Angels whom you now call pagan gods.

21.65 The spiritual Planes are pressing downward now in order that the earth may be purified to its core, for only so can it fulfil its high office in man's destiny as the plane of sacrifice.

22 THE LORD OF THE WORLD

22.1 That which has been told you has been expressed in symbols, as was the manner of the Initiates when they revealed aught of esoteric wisdom to the proletariat.

22.2 The Christian Church has itself to blame for its ignorance of these things, for, from its inception, it has destroyed the written word of many great and inspired Teachers who were sent by God to the children of men.

22.3 The Christ, incarnate in Jesus, destroyed nothing of the wisdom which the world possessed already. There were many schools of philosophical thought in existence in His day, varying somewhat in doctrine, but proceeding nevertheless upon parallel lines. Each sought to reveal the Holy Mysteries to the inner heart of man and to study the Works of God. Jesus was familiar with these teachings, and the Divine Spirit, manifesting within Him, unveiled these Mysteries to an extent never before accomplished. Moreover, Jesus did that which no Initiate had previously undertaken, He strove to render the Occult Mysteries intelligible to the multitude, that the poor and the ignorant might attain to the same spiritual level as the rich and the learned. He taught the initiation of Love and Sacrifice, of the occult lesson of the planet Earth expounded in the simple language of daily life.

22.4 He founded His teaching upon the knowledge already existing in the world, clarifying it, and interpreting it to the proletariat. He came not to destroy the faith of others, but to amplify it, to express in Person the Manifestation of the Unknown God.

22.5 He could not thus have taught if men had had no knowledge beforehand. Much of the learned discourse which he gave within the precincts of the Temple is lost to man because they which heard it valued it not, or feared to preserve it in writing.

22.6 Jesus himself has said that the Master of the Vineyard sent first His servants into the vineyard, and then He sent His Son. Are those servants less faithful, or less true in their mission because the Son of the Master came after them? Are those high Spirits, who incarnated by the Will of God and taught the children of earth, discredited because the Son of God manifested in person to augment their teaching?

22.7 Yet what has befallen? The Christian Church strove to eliminate from the earth all the learning, the knowledge, the revelation, that had accumulated through ages of civilization, and base their science and their philosophy upon the exoteric writings which were but the outer husk of the true Kabbalah, and upon the record of a Divine Incarnation narrated by unlettered men.

22.8 The Gospels, as you possess them now, were written for the children of the world who were young in understanding, but behind their simple teachings lie the Christian Mysteries, a treasury of occult and divine teaching which the world has elected to ignore.

22.9 Is it a wonder that the Church of Christ created enmity where it should have created Love? All through the history of the civilization of the earth, man has been divinely inspired to reveal occult mysteries, and to express celestial beauty in works of art and in Temples of transcendent loveliness. These the Christians destroyed.

22.10 There are many ready to point a finger at pagan rites and cite the abuses of ancient worship.
22.11 Were there no abuses in the Christian Church?

22.12 Did not the Christian Apostles of those days exhort their followers that the partaking of the Mystery of the Eucharist should not degenerate into a scene of drunkenness? Have not Christian Bishops burned and tortured their fellow-men in a horrible orgy of human sacrifice because they would not tolerate a dissension of doctrine?

22.13 You may say with truth, this was not the Christ-Spirit, but the folly of man. And I rejoin also that many of the abuses of pagan worship occurred in the outer courts of the Temples among the ignorant and the debased, and that the ceremonies within the Inner Sanctuary wherever high and religious order, and attained to a contact with the Celestial World which is rarely attained on earth today.

22.14 Think you not that I would dare to belittle the holy mission of the Christ. This was the Transcendental Achievement, the descent of Spirit into matter, of Divinity into humanity, of God in man.

22.15 But I say this, you have no true record of the Life of the Christ in Jesus. His words are still reverberating in your ether, and His acts are reproduced upon the etheric walls of your earth. Someday your scientists may discover an instrument that will reproduce this Phenomena, that your world maybe impregnated with Truth.

22.16 Since the night of Calvary, Christians have been comparatively few and far between. Many jealous and fanatic partisans took upon themselves the name of Him Who preached a Gospel of wisdom and of love. The Master Himself foresaw this outcome with sorrow when he said: "I come not to bring peace, but a sword."

22.17 All those are Christians who raise their thoughts in prayer to the great Cosmos without the bounds of earth, for He Who incarnated in Jesus is Lord of the World, and Ruler of the Earth's Heavens and Creator of the glories thereof. All those who uplift their minds to that which is greater than themselves worship Him Who is the Manifestation of God to men.

22.18 Name him as you will, people of your planet, but dishonour him not by petty controversy, but uplift your minds that they may be fulfilled

with the wisdom of the Cosmos, and replenished with understanding of the divine Mysteries.

23.19 Thus shall no man need to teach you all of your manners nor of your morality, for he who has walked with God will not desire to be defiled off man.

22.20 He who has received the love of God in his heart will have love to his fellows because he will seek the divine in them.

22.21 Gather therefore together those fragments of occult learning which are preserved to you, and study them anew in the light which is in the inner sanctuary of your own souls, the divine Light within the ego.

22.22 The Christian Era marked a cycle of time, counting from the age which produced the Garden of Eden. Those among you who are so inclined, may count the period in solar years.

22.23 Your clock-face is imprinted with twelve mundane hours, marking twelve divisions of time. The great clock face of the solar universe is the cycle of the Zodiac.
22.24 Here are your calculations of time set in the skies, guiding all planets through their periods, whatever may be the duration of their solar years. The orbit of the universe lies within the signs, just as the orbit of the clock-hands directs their journey through the hours.

22.25 The mundane influence of the hour controls your earth activities, and the astral influence of each House of the Zodiac influences the universe which proceeds through its vibrations.

22.26 Now, according to the law of Reciprocity, the vibrations of each figure of the Zodiac respond to the government of a controlling planet, and react upon it by the dissemination of influential rays. Each planet in

the solar system has an affinity in the Zodiac, and to the earth is allotted the sign of Pisces.

22.27 The hieroglyphic of this sign resembles in form that cross which is also the astral sign of the Earth planet. It is a mutable, watery sign, and influences the Earth, which is a planet susceptible to change and one particularly moist in construction.

22.28 The potentialities, then, of the Earth planet are at a periodical zenith when the solar universe is upon the cusp of the House of Pisces, the Twelfth House of the Zodiac.

22.29 It was so, therefore, that a Phenomenon was possible at this period which has been possible at no other: the Ruler of the planet, the Lord of the Earth, incarnated into the material world.

22.30 Even you who have preserved such meagre records of His life, may trace the occult symbolism of His actions which should have informed the wise of the mystic significance behind his every deed.

22.31 "Sun of Righteousness," He gathered to him twelve disciples who might draw from Him the light of wisdom and diffuse it to the children of men. He gathered them, for the most part, from among the fishermen, whose labours brought them in daily contact with the symbol of the Earth's House of Honour.

22.32 Finally, He gave His physical organism to death upon the cross, the astral emblem of the Earth, and symbolical of the state of Sacrifice which is the prerogative of your planet in the scheme of creation.

22.33 All those Initiates of the schools of Philosophy who lived in the days of Jesus need not have been blind to these Mysteries, for the Third Hour of the descent of the Neophyte is subjection to the experience of sacrifice, and is expressed in the twelfth hieroglyphic of

the Tarot wherein the Prophet is represented as hanging from the Cross.

22.34 The number Twelve contains its own mysticism, for its component numerals, two and one, equal Three, and the twelfth symbol of the Tarot corresponds to the Third Hour of the experiences of the Neophyte.

22.35 The number Three is the vibration of your own plane of earth wherein you are aware of three Dimensions, three Elements, (the synthetic element of earth is a composition of fire, water, and air.) Man is represented in three integral states, body, soul, and Spirit, and Divinity is expressed to you in the form of Trinity, God the Creator, Christ the Ruler, and the Divine Spirit, the Enlivener.

22.36 To digress for a few sentences before proceeding into my theme, I tell you now that your universe is upon the cusp of the House of Aquarius whose Ruler is the Spirit of the planet Uranus.
22.37 The House of Aquarius is the House of the Man bearing a pitcher of Water, and herein will the Christ be found within the Upper Room.

22.38 To the Mystic I need say no more, but to the Neophyte I will add that the Upper Room symbolises that Plane which is above the ground-floor of material earth, and may be attained in meditation, in ecstasy, in trans, in sleep. Surely it shall be attained at death where they who love the Master shall behold him in His Manifestation in Jesus.

22.39 So shall you perceive the Christ, and through Him the revelation of God throughout that period of history which shall be known to you as the Aquarian Age, when the solar universe has passed from under the sway of Earth, and is under the influence of the Lord of the planet

Uranus, whose vibrations will revive the study of Mysticism and accelerate the acquisition of all wisdom.

22.40 See you not that whilst your planet was dignified in its own Mansion, the Lord of your world dwelt among you, and now, caught in the sway of a vibration greater than your own, you needs must seek Him in a larger Sphere, within the Upper Room of your own Mind where the soul of man climbs that winding stair which leads to conscious contact with the Divine within himself, and becomes one with the eternal Cosmos.

22.41 The Christian Age is not the first period in the Earth's history when the solar universe has passed through the sign of Pisces. You may count the ages since the Earth was last in the House of that Sign, but your reckoning in solar years will not be absolute in relation to Time in the abstract. The revolutions of the Earth planet were greatly accelerated in the days of its first inauguration.

22.42 The former Piscean Age was marked by the incarnation into prevailing Earth conditions of him whom you now name Osiris.

22.43 Again, the Earth was given the emblem of the mystic number Three; the Positive Spirit, Osiris, the Mother-Spirit, Isis, and the Emanating Spirit, Horus. Again, the symbol was the Sign of the Cross, the Ankh of Isis, which, manifesting in a higher World, was united with the Circle, the symbol of the Creation, the Emanation of Eternal Life.

22.44 So, in that period of the world's history, approximately 25,000 years ago, the Ruler of the Earth manifested in man in the person of Osiris. He did not reach the plane known to you now as the inhabited world, because it was not ready to receive divinely-constituted Beings. It was still hot and humid, and its inhabitants were unevolved forms of evolution and experimental manifestations of the Life-Force.

22.45 There was, however, a plane above your own plane which has now become incorporate with it, and into this Sphere incarnated the Sons of God, that is, divinely created Souls who, in the process of individualization, sought experience.

23 MAN AND THE UNIVERSE

23.1 All your mundane accounts of the Creative Age are parcelled together under the one heading "Mythology." Save one. This is the Kabbalistic record of the "Garden of Eden."

23.2 All these sparse chronicles have been mutilated and desecrated by man, and their pages, moreover, are not to be interpreted in the language of your present terrene existence. The Garden of Eden was not a physical actuality upon your present plane, but it was a material reality in the planes of etheric matter.

23.3 Here, the Jehovah of the Hebrews and the Jove of Greek "Mythology" were enable to walk with men "in the cool of the day" - in the period when the etheric plane of earth had cooled sufficiently after the "Day's" work of creation. Imagine your present Earth crust dissolved in ether, yet retaining its form. Look upon it in its entirety as you would look upon a map. Now, envision it rising from its bed in the earth crust, and ascending upwards, expanding in its progress so that it might

encompass the larger surface allotted to it by means of its ascension. Visualize the etheric sphere as radiant, fruitful, and scintillating in the rays of the benignant sun. Then, looking down, perceive the plane from which it has arisen in a state of flux, with Life expressed in the form of prodigious animals and rank vegetation which flourished in the morass.

23.4 Carry out these instructions faithfully, and you will have the nearest picture I can convey to you of the condition of the Earth planet at the time of the Garden of Eden.

23.5 It is essential you should carry this vision in your mind, because, for reasons of which I shall tell you, the ether of the Earth became engrossened, so that this plane could no longer retain its high estate, but sank downwards and became incorporated with the present crust of the world. Of this I shall speak more anon.

23.6 The termination of this period known to you as the Garden of Eden coincided approximately with the commencement of your era of civilisation, and this for reasons which will become apparent as we proceed.

23.7 The Earth planet is composed of a number of surfaces, or cycles, each within the other, resembling, as Apollonius has explained to you, the layers of an onion skin. The population of the earth began at the outmost cycle, and worked, and in fact, is working still, inwards towards the vortex.

23.8 The etheric realms of earth were inhabited at its inception by the children of the Sun, and, as their influence help to cool the elements, and to shape matter into Form, so plane after plane became inhabited by Spirits who incarnated into its conditions, and who you would call the Sons of God, or the Adamic Race.

23.9 As I have said, this incarnation was spontaneous, the ego acquiring form from the maternal elements, and emerging in embryo, protected by its own fluidic auric ovoid, directly from the chakrā, or Point of Life, which is behind the solar plexus, and gaining substance by a spontaneous absorption of the chemical constituents within the ether. The natal cord is now vestigial in woman in relation to its original function.

23.10 The cradle of the world was tender in those days of which I speak. These Beings were divinely originated, and assumed form, or incarnation, that they might be in affinity with the plane to which they were come.

23.11 Becoming, spiritually, from the Source of Infinite Life, they were created in the Image of God. Formed of the chemical material of the plane to which they were born, they were created of the dust of the ground. These were the offspring of the Marriage of Spirit with Matter. Their Fathers had been the children of the Sun, and they themselves were come to replenish the earth, to populate the etheric spheres of the new planet with life in manifestation. And to them was given dominion over those forms of life which were seeking expression in matter.

23.12 Their approach to the physical state was not purposeless. They came for their own Initiation, for their own trial and confirmation, for their own experience and evolution of consciousness. They were also a link between the Creative Spirits and the planet of their creation.

23.13 Their task was to penetrate from the four-dimensional region of their birth into a world of three-dimensional matter that they might aid in the development of those forms of life which had sprung from the darkness and the void. The points of their contact with the earth can be traced to the present day.

23.14 These personalities had intercourse with the minds of Angels. They were able to watch the formation of their own world about them, and to apply the creative principles to the material world upon the inferior plane. Thus the forms of the Celestial World were reproduced in the terrestrial, but in the gross material of the physical Earth.

23.15 They worked in obedience to those Creative Spirits whose purpose was the formation of Order out of Chaos, the actual designing of a geographical sphere and the procreation of life which should be suitable to its conditions.

23.16 These Spirits were in the power of the Most High, and under the direction of the Christ-Ruler. Thus your own translated scriptures express a fundamental truth in stating that God created Heaven and Earth.

23.17 This work was not accomplished in seven days, but in seven cycles, seven Ages of cosmic life.

24.18 When the work of formation had reached the earth's vortex, its existence as an individual planet became established, and it's inhabitants became definitely integrated into its sphere of Being. Their task still lay in the work of evolving life in the spheres below their own. Some had charge over the mineral elements which existed far into the Earth's interior, to some was given ascendance over the volcanic elements, that they might build the mountains and design basins for the seas. Others worked upon the evolution of bird and insect life, whilst others directed the evolving of the animal into an organism that should eventually be used as a physical envelope for the elementary ego, incarnating from a lower sphere of life.

23.19 The Garden of Eden is a symbol of a pure creation; its story, therefore, was enacted not once, but repeatedly, in cosmic history. The First Garden was the Garden of the Lord, created before Man was; the

Eden of your legend existed within your planet. There is a Garden of Eden also within the Heart of Man, and its history is re-enacted within all human experience.

23.20 If the Mind be sublimated by the processes of divine Alchemy it shall become as the germ within the void of spiritual substance and shall be born into the body of Understanding.

23.21 For the Sephira Binah, the Supernal Mother, is She into whose Womb enters the soul that desireth re-birth into the life which is eternal and is without beginning and without end.

23.22 For in Binah is the Form in which we present to your mind the prerogative of Understanding, She is the negative Polarity of Wisdom, the receptive Faculty which receiveth the positive masculine Essence and bringeth forth Fruit which is sublimated Individuality.

23.23 Thus it must be that Wisdom shall wed with Understanding, else shall the Heavenly Mother be barren. For, as man cannot of himself bear fruit, so shall Wisdom be unproductive if it lacketh divine Union with its Affinity, which is Understanding. Likewise shall Understanding remain barren and sterile if she is unreplenished with the seed of Wisdom.

23.24 Take therefore the seed of supernal Wisdom from out the store of the Sephiroth Chokmah, and enter with it within the Matrix of Binah, that thou mayest be born within the body of Omniscience that shall make thee One with Kether the Unmanifest in the Time which is yet to be.

23.25 Know that the auric egg which surrounds the incarnate man and is visible to clairvoyant sight, hath indeed a shell, even as the physical ovoid which containeth the life-germ of certain forms of animal life. Within this shell the germ of humanity evolves, and the auric essences

become perfected. Nevertheless, the shell remains; it is the prison-house of matter, containing the potential Being within prescribed limits until the moment of development is right for its release.

23.26 Then shall the individual emerge from the egg of matter, having absorbed those substances which were within its confines and transmuted them into its own being. Yet its growth is not perfected, but at the initial stage.

23.27 You who are born into the world, an ovoid of auric substance containing that germ of personality which is manifest in physical elements, who, having transmuted the substance of your environment, and riven asunder the empty shell of matter, seek re-incarnation, but not into a like form of matter, but re-birth into a spiritual body.

23.28 Individual man, in his manifestation upon the planes, is contained within his auric egg, and such ovoid as is as a corpuscle in the great body of Existence.

23.29 As each monad possesses within itself the faculties of growth and evolution, so each human corpuscle possesses the power to become a perfect body.

23.30 The Ovoid is a fundamental principle of Form, and man is no exception to this universal Law. The physical body is but a fœtus within the ovoid cycles of the psychic body. As each small cell within all organisms holds the forces of Life, so man possesses the flux of Life within himself, and there are no known limitations to the processes of his evolution. . . . .

23.31 For the body of your expression shall not become glorified until the growth has proceeded within, and the soul has first become glorified.

23.32 God has expressed Himself in Creation for Creation is the Thought of God.

23.33 Creation is suspended upon the Divine Mind, it pulses in rhythm with the Sacred Heart, it is illumined by the splendour of supernal Wisdom and upheld by the Invincible Strength.

23.34 Power is the sinew of the body of Creation, matter its flesh, and Life its blood. Form is the structure of its bones, its organs are the functions of the universe. Consciousness is it brain, and Sensation is its nerve, while the Prânic Juices are sap from the Tree of Life.

23.35 Each infinite corpuscle in this body of Creation is the auric ovoid of a living Soul, and contains the Whole, potentially, within itself.

23.36 As no living cell can comprehend the body of existence, not even realize its own part in the functions thereof, so the human ego within the auric body may not comprehend the functions of the Cosmos. Nevertheless, each infinite particle possesses the faculty of Life, which is growth and expansion, and the embryonic whole is within its own organism.

23.37 The reflexes of the Cosmos operate within the monad. With the passing of your dimensional limitation the conception of measurements shall pass, for it is not the dimension of a body which is fundamental, but the extent of its freedom.

23.38 With the conquest of succeeding Planes, the soul receives the freedom of the spheres of its achievement, and, becoming affiliated with Infinity, has discarded the faculty of dimension. It is subject to no measurement since it contains all within itself.

23 39 Thus shall length and breadth and thickness, size and weight and mass, become words that have lost their meaning, for the free Soul is omnipresent, for it is become re-united with God.
23.40 Self has builded a prison out of the fabric of matter, and Conscience has locked the door upon the soul that has received the wages of Self. The cause of disease and evil bind him, But the infinite Spirit within him has power to burst the bonds and set him free.

23.41 "Believe in Me," said Jesus. That is, believe in God Manifest, Which is the Christ within your own heart, and you shall be saved from the bondage of matter.

23.42 The Christ-Desire within the human heart prepares the Mansion the soul shall inhabit, and the Habitation of the free soul shall be Infinity.

24.43 Out from God Who is Infinite, emanated Creation and the created Soul, and to God again, who is Infinite, shall the soul return.

23.44 An embryo he went forth, newly fledged into consciousness, to grow by resistance to the opposing forces of Experience, and shall return as a Son of God.

24 INDIVIDUALIZATION OF CONSCIOUSNESS

24.1 The First Creation radiated from God as an Aura of Magnetism, Energy, and Thought, and became the First Cosmic Radiix and the Primordial Orbit of Created Life. This has been explained more fully. It has been explained also that Energy turned against the force of its own current and produce that cataclysm which was the origin of Evil. I will, therefore, not enlarge upon this subject here, but will approach it, rather, from the angle which is not been dilated upon at length, the doctrine of Individualization.

24.2 The First Creation was possessed of cosmic consciousness. Its Mind was One with the Parent Mind of the Father-Mother God. It was the issue of the First Act of Creation, which was Emanation. It now underwent the process of individualization and of expansion.

24.3 Out of this sublime Reservoir of Pure Spirit, of Divine Mind in Essence, and of Energy in Flux, there began to form individual nuclei.

24.4 There was no haste in this great process. The ego grew slowly through many Ages into positive consciousness, and remained, as yet unborn, in the Matrix of the Cosmic Mother, until its growth enabled it to suffer birth as a self-directed entity.

24.5 Here began the cosmic Eden of which the Earth's Eden was a re-enactment. Spirit acquired form, or bodies, in which the vibrations of light and colour were creative elements, and which belong to a Dimension beyond your conception at present. The Divine Consciousness, individualized in Personalities, created an environment which was the First World.

24.6 Again I say I will not recapitulate upon the action of those Beings who used the divine Force within themselves to counter the Principle of

divine Force which was God. This act, through the velocity of the contact, projected them far into space. Of their subsequent history I shall speak at length, because it is pertinent to our subject, for here was a Race, divine in origin, imperfectly developed, and already encompassed by alien conditions.

24.7 The perfect form in which these Personalities had clothed themselves, in the Magnetic Spheres, was lost to them because the delicate vibrations which had sustained it were dispersed by the shock of collision of Forces. They were dependent upon the inherent creative power within themselves to provide themselves anew with the withal in which to manifest, and, since they had perverted the Divine Nature functioning within them, the forms in which they were able to clothe themselves suffered I like perversion. From being subtle, they became solidified in relation to their surroundings, from being magnetic, they became dense, and thus, through Ages of stupendous effort, there developed the First World of Matter.

24.8 Matter is not confined to your universe, nor to that which you may apprehend of the known cosmos. It is a product both relative and synthetic, and is undergoing evolution in conjunction with the higher processes of Life. It is expressed in many guises, grading from a density which you have not plumbed to a sublimity far beyond the radius of your senses, and from details no microscope can show you to immensities beyond even the known cosmos.

24.9 Matter is, then, the outward expression of an inherent mental state, it is the translation of vibration into form, and is dependent for continuity upon the minds which conceived it.

24.10 Yet it is only as form that it can be destroyed, for the source of its existence and its animation is the same vital Essence which vivifies humanity, and which shall never see destruction, since it is integrally divine.

24.11 Now, in telling you of these things, let it be understood that I word them as one who strives to explain the works of nature to a group of little children.

24.12 To them, one would say: "In the eastern sky the sun rises in the morning, and, in the evening, sets behind the western hills." This, manifestly, is not strictly true, but would one strive to explicate the intricacies of a solar system to unlearned babes ?

24.13 They could not understand, and you would not understand me either, where I to teach you of Creation and Evolution in the language of the Celestial Initiates. You have no words on earth in which the matter might be expressed, and no parallels to which I might liken it.

24.14 Therefore, when you cavil at the workings of God through Nature, you cavil at an illusion, as a child might cry because the sun has gone down.

24.15 For there has been no fault or error in the great scheme of the Lord of all Creation, only those of you who are imperfect see him through the eyes of your own imperfection, and describe to Him those faults which are within yourselves.

24.16 Thus I strive to explain to you that Light begot darkness, that the Positive gave rise to the Negative Principle, in order that, by coordination, they should produce experience, which is the foundation of Ecstasy. Without darkness, there is no light, without sorrow, no joy, without experience, no knowledge, without temptation, no virtue, without striving, no conquest, without hell, no Heaven.

24.17 Chemically, the positive and negative reactions produce motion, the actions and reactions of the mind produce Thought. Absolute Light, then, could have had no conscious existence. Only the comparison of

darkness could have made it comprehensible to the mind. Absolute Good would have produced inertia within the evolving foetus of the primal ego..

24.18 It is a law of the Fourth Dimension, which includes the abnegation of Time as you can see it, that that which has been remains as the potential IS. Therefore, one arisen from the vortex of matter and the crucible of experience, Absolute Good, and Absolute Light are become realities to man, for, even though the last molecule of perverted matter shall have been re-absorbed into the pure state from which it emanated, the contrast of darkness and of evil shall remain, for, while their dominion will belong to the past in fact, it will belong to the present in abstract, establishing for ever the sublime and ecstatic principles of eternal Harmony.

24.19 Then shall this abstract knowledge and the memory of experience be able to inflict pain no more, but rather the utmost joy, for the ego shall know that, by means of its existence, he has attain to an individual Spirit in a World of ecstatic bliss.

24.20 Therefore, because in the Beginning, the divine wisdom of God was within the foetus of the ego, individualising man sought expansion and experience. His impulse was from the Centre outwards, upon the Arc of Involution.

24.21 The band of partially-developed Spirits under a leader used their free-will, as I have said, to collide with the Immaculate Power of which they themselves were a part, and the chemical force of this collision projected them into conditions from which sprang the extreme density of matter, that is, a condition known to you mathematically as "the Point," which precedes the First Dimension.

24.22 Here, the ego possesses a state of consciousness without a brain through which may function intelligence. This state implies no human form, though it may imply a certain degree of manifestation.

24.23 The ego thus has two parallel lines of evolution before him, the evolution of the Spirit, still divine integrally, but still undeveloped as an intelligent unit, and the evolution of the body, by which he may acquire a form that will enable him to manifest in conditions that will furnish him with the experience necessary to the development of his Spirit.

24.24 So, when the time was right, he was enabled to manipulate the animal protoplasm and incarnate in a body formed of the elements of earth.

24.25 This, in Earth-history, was the Ascending Race, or Man; the Inhabitants of the Garden of Eden were the Descending Race, or "The Gods."

25 THE BIRTH OF THE SPIRIT

25.1 Life had been expressed in form long before the days of Eden, before even the solar universe was conjured into being. If I omit to speak at length upon these parallel issues, it is because I would retain simplicity of speech and doctrine and confuse not the main subject with the subsidiary occurrences.

25.2 Once man has grasped the common principles of Creation and the evolution of Life-Essence, then he may investigate many avenues of research, and that with profit, but, if he strive to build a fabric of dogma on a foundation of ignorance of primordial laws, then he will succeed only in compiling a structure of fallacy. That which is apparent outwardly is often an illusion. You may cite the case of the rising and the setting sun to which I have referred. On this point, man is now informed of the system underlying this illusion, but there are many similar manifestations of which he observes the effect while remaining ignorant of the causes.

25.3 For long, Man believed the Earth to be the physical centre of the solar system. There is a type of man who still believes the plane of earth to be the centre of civilized Creation. He believes that God set worlds within their courses that he might have starlight, that He created cosmic spaces that he might behold the blue sky, and created the sun, the nucleus of a great system of creation, that he might have light by day.

25.4 Yet because man is an infinitely small aspect of evolving Life, this fact does not lessen his importance but rather enhances it. If the Ultimate Nirvāna were to possess no inhabitants save that race of humanity drawn from the physical world, it would be small indeed. Without discourtesy, may I say also it would be greatly lacking in interest and in comprehensiveness of outlook? Surely the contemplation of space rebukes such an idea! Lift up your eyes when night has fallen. Worlds! Worlds! Here are myriads of planes of matter, each containing an expression of the life-organism in a population conforming to existing conditions. Here, also, is living matter, pulsing, vibrating, containing Energy with its power of motion and potential consciousness. And again, betwixt these worlds, filling the great Arcana of Space, are other Worlds, unseen, because those alone are visible which respond to your chemical vibrations.

25.5 I have digressed, but digression is necessary, for I must explain my subject step by step, or, as a whole, it will be unintelligible.

25.6 There came into existence, then, a race of imperfectly individualized Spirits who, having utilized their free-will for purposes of rebellion, had been hurled, as a natural consequence of their own inverse action, into the outposts of matter, a state which was in itself an emanation of their own folly, and a part and parcel of their own subverted condition.

25.7 But these individualized Atoms were but units drawn from the great Reservoir of Life. This Source remained, an Aspect of the Mother-God, the Matrix of cosmic Existence from which the Children of God were born, and are being born, into a state of intelligent consciousness.

25.8 This is the Reservoir of Absolute Life. It does not increase, nor does it grow less. It is subject only to the apparent metamorphosis of Individualization.

25.9 I would that earth language were efficient to explain this truth! It is the very fundamental of all manifestation and of all progress, cosmic and mundane.

25.10 In the beginning, God. All Life is invested in him, all knowledge, all intelligence, all consciousness. This is the Supreme Macrocosm, the Father-God, the Positive Principle. Emanating from this Aspect of the Being of all Life, is the Negative Aspect, the source of all Life, the Mother-God, or Negative Principle. In this aspect is embedded the Microcosm, which contains within itself the potential faculties of the Parental Macrocosm.

25.11 All Spirit, then, is of God, and is Immaculate. This fiat applies to the Spirit of man, to the Spirit manifest in nature, and to the Spirit which is within all fragments of matter.

25.12 The process of Creation occurs where the great Principle of Life which is an Aspect of the Macrocosm, separates itself into microscopic units, each the fœtus of the ego, and acquires a state of individual consciousness, which is the birth of the Spirit into the cosmos.

25.13 Now, this point of consciousness is somewhat analogous to human birth. There is no operative intelligence in the new-born ego, no powers of direction, and no assimilated knowledge. Such powers are latent. Yet that newly-fledged Spirit is a part of the God-consciousness, and therefore, potentially, possesses all wisdom, all knowledge, all Life.

25.14 The path of existence which lies before it is the Way of Experience by which it may develop into an individual intelligence and acquire, step by step, the outward application of its own inherent knowledge and inherent wisdom. In other words, it sets out to acquire, as a microcosm, that which it possessed as an integral part of the Macrocosm. It set out from God a germ of Life-Energy; it must return to God a living intelligence, possessing the knowledge, the wisdom, the understanding of the Father-God, co-equal with Him in Substance, yet dependent upon Him for the influx of Eternal Life. Thus Creation shall be One with God in that perfected State which we have called Nirvāna.

25.15 Man, in speaking of his "subconsciousness," is often unaware that he here possesses a means of contact with his integral Self which carries him back to his divine Inception. His life-work - and I speak not here of earth life merely, that is but an incident - is to exteriorize that which is potential within him.

25.16 The first step, therefore, on the part of the young Consciousness is to acquire form by means of which it may manifest itself, and through

which it may draw upon outward sensation in order to procure experience. This first manifestation into form is the Birth of the Soul.

25.17 At this point the varying phases of Evolution have reached the point of division, and, for the moment, at least, I shall regard only that expression of life which is known to you as Humanity.

25.18 The human ego, in its quest for self-development, seeks to avail itself of the means by which it may fulfil its pre-conceived destiny. It acquires such organisms as I had best describe to you as brain-cells in order to assimilate all experience which reaches it through sensation. Now there is one method through which this work may be accomplished, and this is through Incarnation.

25.19 I speak not yet of contact with a plane so densely physical as that of earth. The cosmos was replete with life long ages before your earth existed. I will endeavour to explain this much-misunderstood word which you have coined to express that which you only partly understand.

25.20 When an ego reaches any given cycle of existence and seeks to function within that cycle, he is bound to absorb the prevailing conditions which are, in reality, the chemicals generated by that cycle. Of this material he must build himself a form that shall approximate to the normal pattern expressed by that particular phase of existence. In the case of earth life, the incarnating ego performs this operation by means of parental protoplasm which provides it with prepared chemicals. This method has become necessary in the scheme of terrestrial evolution, for the earth is a most difficult plane into which to achieve incarnation.

25.21 No such onerous difficulty as this is encountered by the ego with the cosmic cycles. His inherent desire for progress and the potential power within him enable him to acquire such material as he needs. This

assumed form is known to you as the soul-body, and it is not always dispersed when the ego takes leave of one cycle in order to enter another. In some cases he may superimpose new and sterner conditions upon the protective body or covering which he has already acquired.

25.22 You remember that Apollonius likened this aspect of human progress to the form of an onion, replete with successive layers of skin.

25.23 The assumption of soul-bodies marks the period of involution or descent into matter, and the act of discarnating indicates evolution, or the return to Spirit. With regard to the status of the earth plane in this system, an individual may have discarnated from a grosser form of matter in order to express himself in earth conditions, or he may have assumed these conditions as a state exterior to his outer soul-body. At so-called "death," he may penetrate into a grosser state of matter, or he may discarnate from the flesh and emerge into the Astral Spheres. Remember that those vibrations which are either grosser or more subtle than the gamut encompassed by physical matter are equally intangible to you.

25.24 You perceive that only which appertains to matter upon your own plane. Material produced by the vibrations of other states of existence is imperceptible to you, because your physical body has no means of contacting it.

35.25 The progress of the ego is through continuous states of incarnation and discarnation. It is but a matter of secondary importance whether it assumes an earth-body once or many times throughout the period of its experience.

25.26 Nor, as I have said, is that plane you call your world the only cycle in the composition of the earth. Spirits may reach this planet and incarnate into its astral conditions without manifesting at all in the

condition you know as flesh. An incarnation into your world is an incident so small that it is no more to us in relation to Evolution than is a dream to you in your life of earth. If it be expedient, then, for an ego, once having discarnated, to re-assume terrestrial conditions, he seeks a means by which he may be re-born. He cannot choose his parents willy-nilly, but must travel upon an astral ray, and this under certain appropriate astronomical conditions and to parents in accord with his own vibrations. There are scientific laws which govern all such phenomena, and the Mystery of Birth is, in fact, greater than the Mystery of Death.

25.27 It is necessary that this system of evolutionary incarnation should be understood in part ere it is possible to explain the conditions of Life pertaining at the time of the Garden of Eden.

25.28 So there was a Heavenly Eden, the Macrocosm, where the first manifested Life was divided by the retrograde action of the first Free-will, and there was the earthly Eden, the Microcosm, where the first terrene life was divided by the reactions of imperfect conditions which were the outcome of "the Fall."

25.29 We speak of the earth Eden, a Garden in the earth's Astral, into which state had incarnated the children of the Sun, the individualising Spirits, or Gods.

25.30 These were the Ray-Children, not born of flesh, but attracted to the Earth through Love. They came from the vast Reservoir of Life, seeking individualization in the school of experience.

25.31 There was a dual purpose in the presence of this divine Race upon the astral Earth. They themselves, conscious but undeveloped, sought the growth of their own individuality towards the Supreme Intelligence, and, meanwhile, they acted as the Ambassadors of God to aid the fallen race of mankind, or that small group of it that was striving

for manifestation and development on the evolving planes of your present world.

26 APOLLONIUS

Apollonius.

26.1 So the Mother-God has brought forth from the Matrix of Infinity the fruit which is to replenish all Worlds. Of this Fruit the number is infinite and yet perfect. It ripens, containing within it the seeds of a still further Creation. It is potential within the Tree, it becomes tangible in Form, it attains to a multiple nature. It then disintegrates from Form and is lost within that which it produces.

26.2 So God manifested, and now has been lost sight of through His manifestations. Matter is visible, but not Spirit.

26.3 So each human child manifests, and is lost to the world within that which he has accomplished. For, when he discards his form, the world sees him no more, but only that which he has created.

26.4 Therefore, then, as there was in the Beginning One God, yet was He multiple in nature, so that all Creation emanated from Him; so is

Man also multiple in nature, the father-mother soul which is the vessel for the development of a new creation.

26.5 I refer not alone to the bearing of children, for this act on your present plane does but provide a physical vehicle for the incarnating soul, but I speak rather of the Spirit which creates that which is invisible to the children of the world.

26.6 As God, the Supreme Macrocosm, produced the Microcosm, so is each Microcosm in itself a potential Macrocosm, implying the Father-Mother aspect which is already pregnant.

26.7 Therefore, the Cycles of Creation are Infinite, and yet Perfect, for the number of them is known, and shall be fulfilled.

26.8 You, then, who are humbled by the consideration of your own smallness, shall be exalted in the knowledge that each has his place in the Entirety of Creation which none other can fill. Even upon the least depends this perfection of the Cosmic Scheme which transcends all knowledge.

26.9 Thus has the Father created, that the Individual Soul might attain alone that place which is allotted to him in Nirvāna.

26.10 Is not such an Estate worth a little hour of striving, a few short lives of endeavour, the acquisition of experience, be it never so painful, the application of the Mind by which each soul shell exteriorise that knowledge which is his potentially?

26.11 The Soul of Man, then, is complex as it lives within the envelope of earth. It has not yet brought forth all that which is pregnant within it, neither is it complete in aspect. It is like to an Atom of unequal valency, which is incomplete because it lacks its counterpart.

26.12 The day shall come when all atomic particles shall have found their natural affinities, and then shall Matter be redeemed, and shall return to Spirit. So also the Children of God shall unite with their Affinities, and the soul shall be satisfied.

26.13 Therefore, then, when a new Race foregathers upon a new planetary Sphere, we ask, whence come these Spirits?

26.14 They come even as the seeds within the fruit, not born of a physical body, but brought through the Divine Processes into a new realm of activity. Each one has lain dormant through Time in the Matrix of the Mother-God, each is destined to a Place in the Holy Nirvāna. Each may be upon a varying stage of development, and none shall have suffered identical experiences, but all belong to that vast Reservoir of Life which is the divine Essence.

26.15 So, when the Earth was young, and the Sons of God brought children to inhabit the Astral Spheres of Earth, they were giving expression to the seed within which was using them as a vehicle by means of which it might individualise. As I have said, this action called forth no effort of the body. In those days, the Mind brought forth in love.

Apollonius.

27 THE BIRTH OF A PLANET

27.1 All there is which is Absolute has its counterpart in that which is relative.

27.2 Of an absolute Beginning, Man knoweth not, but planetary man may direct his researches towards the beginning of his own planet.

27.3 You cannot date the formation of your earth in physical terms. The Earth itself is not so much a creation as an emanation. It was projected from the substance of the sun, and revolved within the ether at a rate which would render any reckoning in solar years entirely disproportionate. The measurement of arbitrary time can only be made by the great clock of the universe, wherein the solar system passes through the Hours, or Houses, of the Zodiac.

27.4 It would require the expenditure of an immense amount of power to impress you with this data, as yet unknown to man, and it is is not with our purpose now to attempt it. Roughly, it is some six hundred million years of your own time, Reckoning since the body of the earth first stirred within the matrix of the sun.

27.5 At this period, universal life had long been established, and the solar system existed in the nucleus of its present form. All that you are

able to perceive of it is a mere skeleton. The only strata of matter visible to you, or tangible, are those which correspond to your own radius of vibration. There are planets and moons existing beyond this rate, and every known celestial body has its spheres of radiation far beyond the radius of the human eye. These are replete with life in varied material phases, for matter still prevails, although it is greatly refined and energised. These are the astral spheres of Soul. Matter ceases only in the Realm of Spirit, and then many of its characteristics are reproduced in its spiritual counterpart.

27.6 So, within a period of time intelligible to the brain of man, a new planet was born into the universe and was christened with the Sign of the Cross.

27.7 Its matter was purposely created gross and dense upon its inner planes, for it was dedicated as a Temple of Development for those wandering souls who had been participating in the "Fall," in order that they might forge their passage up wood from the Point of Consciousness into the Fourth Dimension, through successive mundane planes, of which your existing Earth-sphere is the third.

27.8 This purpose was not of immediate fulfilment. These unprogressed souls did not enter the earth for millions of years after its inception. It was in the possession of the Nature Devas of Fire, Water and Air, and controlled by the Sons of God who had journeyed with it from the body of the sun.

27.9 These Spirits, or Gods, inhabited its outermost spheres; they were the *Ruach Elohim* who brooded upon the face of the Void.

27.10 In the first place, then, the earth was formless according to physical acceptance of form. It consisted of terrestrial essences within, and celestial essences without. It stirred and pulsated with manifestations of life, but not with organic existence.

27.11 Meantime, the Sons of God, the Children of the Sun, increased in number as a Race, drawing upon the vast Reservoir of Life, and giving the wherewithal for manifestation to individualising spirits. They inhabited the spheres of light which encircle the formless planes of earth.

27.12 In your earth-history, the creation of the world is confounded with the record of Cosmic Creation, the microcosm with the Macrocosm. It has been given to you as one story. Yet in this also there is an aspect of truth, for there is but one principle underlying creation, and the microcosm in all its forms represents some aspect of the Macrocosm.

27.13 So the earth then was a sphere within a sphere. So is the earth today. The actual composition of a planet is in layers of chemical matter, each of a varying degree of density. Each degree has its own rate of vibration and corresponds to a similar condition upon other planets. So it is that a certain degree of radiation from the sun gives light to the plane which constitutes your present world. The sun has a higher form of radiation, but the vibrations are of such frequency that you cannot apprehend them. If they could contact your matter, they would destroy it. This radiation is the light of planes superior to your own. This is a light which radiates in vast cycles and penetrates all that which to you is matter: for this reason the astral planes know no night.

27.14 Your present world is a plane of three dimensions, and responds to all matter within the visible cosmos which is created upon a three-dimensional principle. The planes of the sun and the moon, the stars and planets, and all that is visible to your telescopes, is three-dimensional in character. Therefore, when I said that the planets in the solar system are of similar density to the earth, I speak with this principle in mind. According to your own laws they may differ widely, but in Cosmic Law they belong to the category of the Third Dimension.

27.15 Yet there is no terrestrial creation which does not possess a Fourth-Dimensional counterpart or a Fourth-Dimensional potentiality. There is a reorganisation of values, but the essentials remain. Your five mundane senses, attributes of the physical body, are constructed in order to contact your own material conditions; it is puerile to believe that that which cannot register upon such limited powers and reception is non-existent. Such a hypothesis is unworthy of science, and unworthy of the credulity of any intelligent being. Man has been endowed with psychic senses whereby he may contact with the Realm of his inception, but he has allowed them to fail from long disuse, and they have become vestigial. It is here that science may find a new land worthy of discovery, a thirsty and dry land which may be irrigated and fertilized that it may bring forth much fruit.

27.16 As yet your psychic senses, even when awakened, have often been prostituted. They were given to men to reveal God. The God within, the God without. I say this in no sanctimonious spirit, preaching a narrow piety. The silver music of laughter is one of the harmonies of the astral world. To find God is not to be sanctimonious. It is the birth of the soul into material consciousness. The parent body brings forth the physical body of the child, and that physical body may bring forth the soul from the matrix of the Mind.

27.17 The body of man is but a marionette, moved hither and thither not only by the soul who possesses itt, but by the winds of circumstance and the whim of those who would mis-use it. Once the soul of man has been born into the world, the body becomes his instrument by which he may achieve the purpose for which he was sent earthward. The mechanism of his normal brain is aware of his high extraction and of his exalted destiny. It is conscious of God, not only without, but within. Not a god furnished with human attributes, not a glorified man, but a divine, immortal Force in whom man is glorified. Yet not a blind, unreasoning Force, but a Power which in itself is Mind and Wisdom and Love supernal.

27.18 "Ye must be born again," said the Christian Master, in Whom the Supreme Energy was manifested.

27.19 The Earth plane, then, in its inception, was a location for the expansion of consciousness. To it came upwards the fallen souls out of the darkness that they might avail themselves of the opportunities offered to them through the medium of incarnation into a body of flesh, and hither became also the young souls hitherto immune from ought but high influences, that they might be given the test of evil contacts in order to try out the strength of their own nature.

27.20 They were not forced to make this essay, these children of the Sun. They were sufficiently developed to use their own free-will with wisdom and to undertake this ordeal of their own wish and consent. Each individualising ago had learnt that within the cosmos there are many tests and trials to be passed before the microcosm may claim those attributes which are the prerogative of the Macrocosm.

27.21 You have your earth-parallel in the Neophyte who presents himself for initiation in the Temple. Can he hope to become an Adept, a Magus, ere he has learned the inner meaning of the Mysteries and undergone the ordeals required of him, or satisfied the Hierophant that he is indeed worthy to be entrusted with the Crown of Office?

27.22 He that would enter the Plane of Kether and seek the ecstasy of Nirvāna must first send his soul to be tested in the crucible of Experience.

27.23 Such an Initiation is not confined to the Earth. To each Degree within the Cosmic Mysteries belongs a planet, astral or material according to its place within the sacred scheme. To the earth belongs the Twelfth Degree, which is the Ordeal of Sacrifice.

27.24 It is necessary to explain the interaction between the two races which met, and which have now amalgamated, up on the plane of earth. Only to the soul who seeks his Degree is your earth a plane if ordeal. To the soul coming up with from the darkness it is a plane of advancement, and therefore a comparative heaven.

27.25 These two natures within the human community interact with perfect accord. The children of the darkness bring from the darkness just those conditions which are necessary to the experience sought by the children of Light, and the children of Light bring from the Spheres of Light those conditions which assist the upliftment and development of the children of the Mists.

27.26 These facts were not unknown to the Hierophants of the Ancient Mysteries, and it is much for this reason they guarded the secrets of their Cult, for the inner knowledge cannot be given to such as are unprepared. The children of darkness are taught a simple lesson in the plane of earth, the lesson of God's love. They are brought into the sunshine of your planet and learn to depend for life upon the manifestation of the Love to which they once arrayed themselves in opposition. The handling of Celestial Elements which would have followed upon occult knowledge belonged to a Degree for which they were not fitted.

27.27 This hour is passing in the history of your sphere. The children of darkness have united with the children of Light, and each has learned from the other. Those who came from the mists have re-incarnated, and re-established the divine Nature within.

27.28 Some have failed. Those who have given themselves up to perversions, those who have utilised the Power of God in their own nature to oppose the Eternal Purpose of God, which is Love, these have failed. The perversion of divine Power is alchemical in its reactions, and, being the antithesis of Love, is called "hate" in the

exoteric teachings. Therefore, when it is written that the vengeance of God is upon him that hateth him, the text refers to one who would use the Power of God, with which he himself is invested as a creation of God, to oppose the Holy Will and Purpose of which he himself is integrally a part. Note also that the vengeance of God is not the act of Omnipotent Deity, which man has invested with Personality, but the overwhelming Force of the divine Nature, the God within his own soul.

27.29 When a human ego persists in perversions, which are the Black Arts, the Initiations of the Hierophant of evil, then the mischief penetrates beneath the body of flesh into which he has incarnated, and fills his soul-body with loathsome disease. He may re-incarnate in order that his tortured soul may find relief in mundane life and be given an opportunity to seek the Eternal Love which can transmit the evil within him. But, if he persists again and again in his abominations, then the God Which is within him, the divine Life which is the Source of his being, is outraged, and withdraws from him in sorrow because the disease has penetrated to the core of the soul, and the Divine Spirit cannot contact with perversion.

27.30 It is written, the soul that sinneth, it shall die. And again, this is the Second Death.

27.31 Therefore, the Spirit is born into Self-expression, the soul into Thought, and the body into Experience. The body dies, the soul may die, but the Spirit cannot die, it can only lose the processes of its individualization.

27.32 Therefore, when the Sons of God came earthward, they came knowing the nature of the test which awaited them, and the penalty also of repeated failure. They were aware of their mission to the children of men, and of the importance of the secrets with which they were entrusted.

27.33 The physical brain cannot be impressed by these truths in their entirety. The soul has to utilise such conditions as are necessary for expression in a mundane environment, but the sole experienced in incarnation will find means of linking up the functions of the body with the inner knowledge of the Mind.

28 CONCLUSION

Arcazaiel.

28.1 Herein have I written of Creation from the aspect in which it concerns humanity, and you, children of earth, and children of God.

28.2 At this present, you, who are born into flesh, are in the process of passing through the earth's spheres. You contacted with the earth from the extremity of another cycle, and now you pass outward, upward, that you may contact with the aura of the sun. You will pass into the earth

heavens by a series of transmutations which you call "death". You will discard, layer by layer, those material and etheric bodies which are but the outer wrappings of the soul within.

28.3 The state into which you will be born at "death" is no more eternal than your present state of physical life. Your astral body will disintegrate when the time is ripe that the soul within you may be manifested.

28.4 Again I must speak of your earth death, for that which you behold is an illusion. You behold that form, which you have mistaken through life for a personality, sink into inertia and decay. This form you know is but an atomic structure built up of vibrations which correspond with your own, which has served as a physical vehicle for the personality which is a Soul, an Ego, a child of God. At "death" the personality suffers birth into the astral state, and the body, the vehicle, reverts to its chemical elements. It does not lose life – it is not "dead", for its chemical components retain their atomic energy, but it ceases to be controlled by the intelligence Spirit which has inhabited it.

28.5 Phases and forms of life, these count but little save as instruments by which we gain experience.

28.6 Decay is but reversion, and were this principle non-existent, then could not the elements hope to manifest in higher form. You make gross vessels with your earthly clay, and objects ugly and distorted. Were these not subject to decay, then the life within their constituent elements would be imprisoned forever, and debarred from the state of ultimate perfection to which creation is advancing.

28.7 The principle of disintegration is divinely authorised. The disintegration of the atom, could you but come at the knowledge that would make this process possible to you, would free the atomic energy, or Life-Force. So the decay of the body frees the Spirit that inhabits it.

28.8 The soul of the atom has affinity with the Soul of Man; and the World of Spirit, therefore, is a material world in the sense that it contains form. Man has an etheric counterpart, even in earth-life, and so has matter, and this your own scientists may confirm by examining the human radiation, or aura, and the halo proceeding from mineral substance, such as a magnet. It is these radiations which form the astral bodies in those spheres which you pronounce the earth's heavens. They are formed during earth-life and vitalized by the indwelling ego, the spiritual Self which has existed since the first dawn of creation.

28.9 Throughout the progressive spheres of the earth-planet, man will be able to retain the form in which he manifests in earth-life. Every atom which is a factor in the synthesis of the physical body has its own quota of inherent energy, and, therefore, an etheric counterpart. The indwelling ego may draw energy from the atomic particles of the body which it inhabits, and thus weave for itself a garment which shall clothe it upon the astral planes. It may create in beauty, or in ugliness, but that which it has woven, that shall it wear. Those Souls who have knit threads of thought in beauty shall find themselves clothed in the garments which befit the Garden of the Lord.

28.10 This garment, this body, also, is laid aside in the process of time when the ego is ready to inherit a more exalted Sphere. This again, is a "death", but not in a material sense, for the astral elements are returned spontaneously to the astral sphere in order that the Spirit within may manifest.in spiritual Elements. So would it be on earth if your materials were not so gross and your conditions so dense.

28.11 You ask me, what of the return of the spirit into flesh? It's re-incarnation into the activities of earth?

28.12 I say again that the law of Re-incarnation does not necessitate more than one period of experience within one plane of existence. The

life of the ego should be progressive, journeying from cycle to cycle through the Cosmic Realms, through the Ages of Creation, toward that State of Perfection and Omniscience which is Nirvāna.

28.13 Yet betimes you of earth love the earth, and leave its precincts desiring a renewal of terrestrial life. Sometimes, even, there is an idea fixed within the mind of the ego that he can and will return.

28.14 Now, when the physical mental of the body is laid aside, and with it the trappings of the physical brain with its normal reasoning faculties, the desire and emotion of the mind is able to exert a greater force.

28.15 In your terrestrial world, all forms of matter are in agreement with your physical body and your normal mental processes. Each responds to the other and maintains a balance which emotion may shake but not overthrow. With the act of discarnation, material conditions evaporate. The carnate brain disintegrates. Astral conditions come into focus as real and tangible, and these respond to those reactions of the mind which you now regard as intangible, and having no power of themselves, but efficacious only through the physical manifestations of which they are the authors.

28.16 I repeat that thought, idea, and emotion are both tangible and potent, and retain their power all the more effectively when they are hindered from expression within the material spheres.

28.17 Therefore, if a man shall pass into the astral spheres with the idea dominant within his mind that he shall return to earth and re-incarnate therein, he has created a powerful driving force that must and does affect him in his new environment. He may yet be dissuaded from his purpose by Elders from the Eternal City, but even these may not impinge upon his divinely-given faculty of free-will. If he is determined to return, there is nought that shall hinder him.

28.18 Now, this idea prevails among certain communities of earth peoples, and is altogether absent from among others. For this reason you will find Teachers from our side of the veil who will tell you in all truth that they know not of re-incarnation.

28.19 These are conversant with the divine Law that man shall progress onward through the spheres, and that one life amid earth conditions should suffice him for the necessary experience. They know, indeed, that many there are who come to earth and incarnate so they may assist mankind for whom their soul has sorrow, but this aspect is a departure from the main theory, as is also the fact that to some also return is a necessity without which they may not progress.

28.20 Every possession you have in life, every emotion, every thought, every creation, has an etheric counterpart, and the etheric counterpart has a spiritual counterpart, and so on until the Eternal Soul of all things is reached. So the Good is perfected and stored in the Soul's treasure house, and the evil is transmuted in the crucible of pain, where the atomic particles, disharmoniously united, are crushed in order that their elements may be freed to retain their natural perfection.

28.21 One word I would give to those who have upheld Christianity as the opponent of the philosophies of the world. The Holy Christ came not to destroy that which the world had received already. He did not decry the ancient learning of Egypt, or the inspiration of Gentile Prophets. He came to give the esoteric teachings to the multitude and to purify them of their abuses and distortions. He never said man might not re-incarnate. He himself stood for the possibility of Incarnation in the most amazing conditions that might ever stagger the heart of man.

28.22 He did not say that a man who died in sin was damned forever. If that had been so, why then did he for three days preach to the spirits in Hades? Why preach to souls irretrievably lost? Your translations

have twisted His words, and many, oh, so many, are not recorded! Yet I tell you here, there vibrations remain yet within the ether, and the children of earth shall hear them with their physical years when the knowledge is revealed that shall enable then to manufacture receivers that shall be able to record those etheric waves that have been gyrating within the confines of the earth's aura.

28.23 Oh, children, even in the sermon He gave upon the Mount, he confirmed the inspired teaching of the Buddha. There were many Messengers of God who came before Him to prepare the Way, and you have treated them oft as impostors and as children of darkness. Dawn-stars there were within the night-skies of earth, before the Sun of Man arose to proclaim the Day.

28.24 Despise and neglect not the teaching of the Ages, the wisdom which by divine Inspiration has been poured upon the world. Gather it in your hearts and read it anew by the Light of the Holy Sun.

28.25 Bethink you, science is in itself an attempt at a little understanding of the Laws of God, and therefore, *ipso facto*, draws near to Him. Can the Holy Christ have forbidden an inquiry into the Father's Will? Surely it was He Who bade us seek the Kingdom of Heaven where His Will is done.

28.26 So there is schism among you. Some would hold to that which you term the Christian Faith, severing the Christ from the Cosmic Laws which His Father created in the Beginning, and from the wisdom which His Messengers have sent before Him; and others accept the wisdom and deny Him in Whom God is manifest.

28.27 If we are heirs with Him to the Kingdom of the Father, is it not expedient that we should learn to understand His Laws? First Causes are discovered by a careful scrutiny of effect, therefore the scientific

investigation of phenomena leads to the discovery of God within all manifestation, the First Cause of Life.

28.28 The Cosmic Cycles are not alone Spheres of purification, but Universities of Learning. That which the ego knew once because of his state of Oneness with the Godhead, he must learn to know as an individual.

28.29 In the Beginning, there was but one Light; now, there are a myriad lights, but one Battery their Source of Life. You may have many points of illumination within your own homes, each point must be perfect in itself or it will not function, but all are dependent for maintenance upon the electric current. Thus shall the sons of God in Nirvāna be perfect within themselves, yet One in Him Who is the Light of the World, and through Whom the Source of Life is manifested.

28.30 You have beheld him here in Jesus, and so you will behold him throughout the strata of earth and in the earth-heavens where he is the Son of Man glorified. For so He came to earth and incarnated within a body of flesh that he might be visible to the earth and evince therein how man may possess heaven within himself. So all the spheres of earth, even to the earth-hells, are lit by the Love of the Carpenter of Nazareth, in Whom the Lord God manifested to His people in the mists, whose eyes could not bear the Light of the Nirvāna or contact the pure motion of divine conditions.

28.31 The outmost spheres of earth we name the Christ-spheres, for there is He glorified as the Word made flesh as he dwelt among you. His presence is ever within those boundaries in the Person of Jesus, and shall be so long as the earth shall endure. Unto these limits the souls of men arise from their earthly incarnation and dwell therein in perfect peace until the time cometh that they may contact a greater Cycle. And those who loved Him may remain with Him until the day when His Band shall go forth together.

28.32 Beyond these realms of earth, the Holy Christ manifests no more as Jesus. The Glory of the Fatherhood of God is upon Him, and those eyes only maybe hold Him that are risen with Him towards Nirvāna.

28.33 From the Source of Light He came and incarnated into all planes, and into the likeness of manifested life within each sphere. His divinity was insulated by slow degrees until even the flesh of earthly Man was not beyond His power to assume. And, as each likeness was assumed, so it was glorified, and so the Image remains incorruptible, that man, through all states, may visualise Him, and commune with Him through those elements which He assumed in order that He might be perceptible to man. So as that boundless Source of Life and Energy which we call God is within every manifestation of matter, so is the incarnated Spirit of God materialised upon the cosmic planes that the mind of Man, severed while from its Creator, may have a form in which he may recognise the Author and Giver of Life and with Whom he may commune in Love.

28.34 The Form in which He showed Himself is for you, children of earth, to whom form has become more real than reality. He was subject, whilst he was with you, to the limitation of form and of flesh. That which he did on earth were acts which baby performed through the medium of a human body. He said: "That which I do, you may do also".

28.35 He could not come to you as God, for had He contacted you thus, the solar universe would have been obliterated. He came to you as Man, displaying psychic gifts that are not beyond the scope of man's attainment, interpreting the Wisdom of the Ages to the people from whom it had been hidden, and completing His ministry with that act of Supreme Sacrifice which has raised up the hearts of the world.

28.36 As was His death, so is your death, children of the world. For as he manifested the reality of Resurrection, so may you also. As you give your earthly body back to the earth that produced it, so the life within it will feed other forms of life. It will fertilize the cornfields and the vineyards and enrich mankind again by contributing to the sustenance of his body.

28.37 So the Body of Jesus, which the Holy Christ had purified, and exalted by the final act of Sacrifice, is given to nourish the Cornfields and Vineyards of earth's Heaven.

28.38 "Give us this day our daily bread." That you pray, realising perhaps but little that those elements which you receive in Communion are the Fruits which are grown from the Flesh in which he manifested, and the Blood which he shed on Calvary.

28.39 Thus the Seed of His Body has given forth Fruit unto Eternal Life.

28.40 Thus He gave, at the Last Supper, unto His Disciples, that they might be fed spiritually and united with Him in a divine One-ness that is an earnest of the Supreme Unity of Nirvāna.

28.41 "I, when I am lifted up, will draw all men unto me."

28.42 He is lifted up to-day, not upon the Cross of Calvary, but in the Holy Elements of the Host, the Supreme Example of the victory of Divinity over Evil, of Spirit over Matter, epitomised in the Resurrection, a Resurrection not of a carnate, organic body, but of a Divine Spirit which may manifest as It will in the Immensity of Eternal Life.

28.43 So His Body and His Blood are the First-fruits of matter regenerated.

28.44 He that hath ears to hear, let him hear, and he who loveth, let him understand in his mind those Mysteries that are revealed in Spirit. Amen.

28.45 "Out of the golden fields of Heaven, O, Father, give us to-day our Bread, the Corn which ripens in the Light of the Sun of Righteousness, and blows in Zephyrs which are the Breath of Him who in-breathed the Spirit of Life. Give us of the Juice of the purple Grape whose roots have been watered by the Blood of Calvary, and, receiving, may we partake of His Life, here in the flesh in which He manifested, and in the Spirit Which is Supernal and Everlasting. Amen."

28.46 Unto this last have I come unto you that your mind might be fed with the eternal Essences of the Spirit, that in you the heavenly Seed might grow and blossom in the garden of the earth.

28.47 For, the evolution of your terrene elements is a process within the Cycles of Destiny, and the soul of man who has dwelt hitherto within a blind consciousness has evolved a brain which may assimilate cosmic knowledge. Man would walk by sight where once he walked by faith. A retrogressive movement, think you, but I tell you that the faith within his consciousness has opened his eyes, that he may see.

28.48 The faculty of Faith is the ability to allow the knowledge latent within the subconsciousness to function through the normal mental processes.

28.49 That which is within a man's mind may use the physical brain as a medium of expression as well as that which reaches it through the channels of the senses.

28.50 We ask to be forgiven: we ask remission of those acts performed in the flesh because the flesh is weak. God can behold our frail bodies only through Him in whom flesh was perfected. The inmost spirit of Man

is visible to Heaven because that spirit, being of God, is pure, but those outer elements of man's manifestation are steeped in the darkness of matter. Therefore hath the Holy Christ, the Begotten of God, instituted a very link between God and man whereby the eternal juices may flow into man's habitation and a divine harmony be established, and those who, of their own will, have descended into darkness, may regain the Light.

28.51 Through the glorified Body of the Christ the Hosts of Heaven may perceive our body, and the children of earth may plead the weakness of the flesh in His Name Who once manifested in flesh that all might behold Him.

28.52 Forgive us our sins! We who have sinned have struck a discord in the Harmonies of Heaven. We have created chemical discords within our own spirit. The vibrations of those false notes persist through Time creating atmospheric oscillations that beat counter to the Pulse of God, attracting atomic mass that shall not endure the Celestial Essences.

28.53 When you pray, it is God within your own soul that shall do much to restore the harmony. It is that spark of divine Energy within, conscious internally of its own state, that stirs contrition by which the discordant notes may be harmonised, and the synthetic potions melted in the crucible. It is the desire of the inmost Spirit that shall project that love which shall arise through the Spheres uniting with the supreme Love of Heaven and creating a golden thread of Life that shall join that Spirit with Nirvāna.

28.54 It is not the words of man's mouth that shall invoke forgiveness, but the desire of his mind projected by means of the divine power within his own Soul that shall forge a link with its affinities in heaven.

28.55 "Father, teach us to pray, that we may invoke the divine Harmony of Thy Love within our minds, offering thee not the words of

our lips which are given to us for service in our present estate, but presenting before Thy Throne that Power within ourselves which is of Thee, that, emptying ourselves, we may be filled with the Ecstasy of the Celestial Harmonies.

28.56 So may we meet the discords of evil and the strivings of those spirits in the darkness to hurt and injure us, and the acts of those incarnate with us through whom they manifest their power; may we pour out toward them that Spirit of Love which shall bless them even as we would be blessed by Thee. For, thus in the hour of temptation, be Thou with us, O Father, Thy Spirit of Love within, which has no affinity with the lust of temptation, but shall transmute the evil which man has wrought unto the glory of pristine Innocence. Deliver us from this power we have created, that, in Thy Might, we may overcome it, not for ourselves alone but for the world, so that, rather than contribute to the total of darkness, our bodies may be channels for Thy Light, and become One with the Body of Him Whose Body was offered in Sacrifice and is become the Life of the World. Amen."

28.57 Come up into the mountain, that you may behold the glory of God. Height you of earth have connected ever with holiness, and the mountain peak with purity.

28.58 So it is indeed, for as the earth-cycles widen from the axis outward, so they contact the higher Essences and expand toward the earth-heavens and the greater cycles of cosmic Life.
28.59 Thus you may dwell in spirit upon the mountains while the body labours in the valley. Some essay not the ascent, for the soul must travail ere it can attain.

28.60 You who are born into the world, surrounded by the synthesis of evil, take heart again, for as there is hell in your midst, so there is also Heaven. As a man is, so shall be his perception, and if his mind desire affinity with the Celestial Elements, then shall he know them within a

state of matter, and within his own soul. For through the medium of such is the dross transmuted into gold and evil into Good, even as the Holy One transmuted flesh into the Bread of Eternal Life.

28.61 So each ego stands alone in his individual consciousness, face to face with the two great expressions of Creation, the Reality and the Synthesis.

28.62 It lies within his own choice with which principle his soul shall have affinity. If he claim the reality, then that which is eternal shall imbue him with truth, and he shall behold the illusion of the synthetic powers of darkness and shall labour for their regeneration. To such, the good is real, and God a Reality, matter an illusion; but to such as are in affinity with matter, then the flesh of the world enfolds them, and the earth-clay encumbers their senses, and to these God is an Illusion and the dust of the earth their reality.

28.63 "Father, deliver us from the clay of this world which our minds have created in error and in sin out of those divine Elements which were Thine in the Beginning, and within the heart of which Thy power still lies manifest. Quicken us to the end that both we ourselves and these Thine Elements may be freed from that synthetic sovereignty under whose baneful rule we labour, and, thus regenerated, may return to Thine own Province which is the ecstasy of Sublime Love.

28.64 For Thine is the Kingdom, Thine each Heavenly Universe and Thine each particle of matter. Exalted or debased, we belong to Thee, creatures of Thy Creation, children of Thy Love, heirs to the Nirvāna of the Blest where all that is shall glorify Thee. For Thy Power which projected Creation shall not fail to hold Thy possession, nor shall Thy Spirit remain in the bondage of material synthesis, nor shall Thy pulse be silenced in the outposts of matter.

28.65 But Thy Heart, O Lord, which is Essential and Eternal, shall beat within Nirvāna, and shall echo in divine Harmony throughout the Spheres of Thy Creation so that every living Element shall awake in music, and the song of the bird, of the flower and of the wind shall be caught up in a sublime Orchestration and be one with the Melody of Life when the Sons of God sing together for joy. For the quickened earth shall glorify Thee, and all the Hosts of Heaven and the Powers of Light. And they that were sons of men shall praise Thy Name, O Lord of Hosts, Creator of all Worlds, out Father which art in Heaven. Amen."

28.66 May the peace of Him be with you Who was in the Beginning, is present with you even in the heart of matter, and shall be eternally until the Ages of the Ages. Amen.

28.67 I, Arcazaiel, have given you these words, that the Word in Spirit might speak to the children of men. For the Word Which was flesh, reigneth in the Heavens and giveth His Angels charge concerning thee.

Arcazaiel
29 EPILOGUE

Zabdiel.

29.1 Behold, the Neophyte is become the Magus, Amen.

29.2. "My lot has fallen unto me in a fair ground, yea, I have a goodly heritage."

29.3 Come with me upon the back of the South Wind and upon the Zephyrs, inhale the rising perfumes of ozone and of flowers, come past all the confines of earth and her narrow limits, beyond the principality of the New Moon, beyond the Silver Path of the Milky Way, beyond the realms of astral diamonds set in the targe of purple space. Come

beyond Time and Space into the Courts of Eternity, the Garden of the Lord.

29.4 And here shall you behold the Sun which illumines all suns, you may bathe in the Waters which replenish all waters and in Fountains whose spray slakes the thirst of all Universes. You may inhale the Air which first breathed the Life-Spirit into Man. You may harken to the Music which is the Harmony that unites all creation and Melodies which are the Source of Cosmic Joy. Here, there arises from the Bowl of Incense the Perfume which is the Prayer of all Time, all People; it mingles with the scent of ten thousand times ten thousand blossoms, and returns in Benediction.

29.5 There are no colours like unto these colours which tint not alone the vegetation but every particle of Atmosphere. O little Spectrum of seven shades! Again ten thousand spectrums have spread the glorious Auras since the confines of earth were left. O radiant Glory of which earth has no conception!

29.6 O Blossoms nurtured in magnetic Soil, watered by the Streams of Life, unfolded in the Light of the Sun of everlasting Righteousness, stained with the vivid hues of sublimated emotion and of Supreme Sacrifice scented with the Breath of Creation! Can man visualize such as These?

29.7 And here in the Garden walketh Man, whose life sprang from the Divine Nature which was God's Own Image, in the Presence of Him Who, of His own Will, descended into the image of Man.

29.8. "And the lion shall walk with the lamb, and a little child shall lead them."

29.9 For here shall all creation be gathered together in the fullness of its inherent beauty, in the issue of its Divinely wrought Inception. And

the birds of the air shall sing to the Glory of God, and all that lives shall praise Him.

29.10 As yet we know not the Life that must be in that ecstatic Garden, we cannot even behold it in the fullness of its beauty, for our senses are veiled lest we venture beyond our powers of beholding and are flung backward into the Abyss of Matter. Yet this we know that when at last we may claim admittance as Citizens of Heaven, then our Souls shall have no further seeking, for here is Nirvāna, the Fulfilment of the Heart's Desire.

29.11 We know that no Joys shall pall, no Ecstasy beyond our endurance, for here is the Source of all Life, all Being, all Animation, all Emotion. The heart of Man shall feed upon that which it desires, for all desires are purified, and Man shall be found in affinity with the Godhead from Whose Divine Source he sprang. He shall be one with Him, one in Love, in Power, in Wisdom, and yet himself still a conscious personality, just as the Christ descended will retain the Personality of Jesus. This for a time, we know not if it be forever, but we know of a certainty that Man, thus exalted has travail no more, neither will that be demanded of him which he shall not desire.

29.12 We believe that Ecstasy shall not be expressed in idle Adoration. We know that from Hence must come all answer to prayer, all administration of worlds whose number is legion. From Hence flows all Light, all Waters, all Music, all Harmony, all Wisdom, all Power, all Love. We know this Holy Rule is not impersonal and automatic, we know the Divine Creator worketh through his Angels, and that His Word is passed from Sphere to Sphere until it reaches even unto the Outlands of his Kingdom. Therefore, our praise, our Love, our Worship, will still be manifest in labour, and our Ecstasy shall be in Service. If our God labours ever for the welfare of his Creation, if He hearkens to the prayers of the multitude, and suffereth not His little ones to perish, thus, should we who are His, desire an Eternity of idleness, lounging upon

His footstool? Not yet, not yet. Not until that which is Perfect shall have replaced all imperfection, until the winds of His magnetic Love have winnowed away the chaff, and darkness is made visible in Eternal Light.

29.13 This is the Capital City, The New Jerusalem. This is the Seat of Justice, the Centre of Administration. This is the Source of Life, the Nucleus of Cosmic creation, the delocalisation of all Energy.

29.14 I speak of that which I have beheld in vision, it is a Land of Motion. How shall I describe it? For within the magnetic Cores is the only Reality, and its emanations are the only Forms which are not illusory. For here, the Soul of Man and the Soul of Matter are in affinity, and their Substance is one with the Divine. And here, there is no Temple of God, for His Palace is the Temple, and there are many Abiding-Places, for His Ministers and for His People, and He Himself shall rule over them. And they shall behold Him in His Glory upon the Throne, and in the Garden he shall walk among them. And they which have travailed most shall be nearest Him to serve, and those who most have loved Him.

29.15 For all travail, all pain, all tears shall be as a dream that has tortured the night and fades with the mists of the Morning.

29.16 Thus the heavens and the earth shall pass away, but the Nirvāna of God shall remain. Thus the Neophyte, ascending, shall complete his Hours of Labour and win the Crown of his Reward.

29.17 We give this Epilogue. Our blessing be upon you, and the blessing of Him Who was the First and the Last in the Eternal Cosmos, as He was First and shall be Last within the Soul of Man. May Man be aware of his Inception and of his Destiny, and may the Grace of our Lord his God be with him. Amen.

Arcazaiel the Philosopher, who was known as Apollonius of Tyana.

Zabdiel.

30 BENEDICTION

30.1 The Peace of God is perpetual Harmony, the harmony of the ego with its own Self, and of the soul with God. It is the harmony of man with the Universe, and of the Universe with its Creator. It is the music of the soul which finds its own over-tones in the Divine, the song of Unity of the cosmic particles that have a change Perfection.

30.2 Therefore when I say unto you, the Peace of God be with you, I speak of no external peace which is become of immunity from strife without, but of the harmony within your soul which is born of purification and regeneration, and which you have called Forgiveness of Sin.

30.3 Therefore, O daughter, the Peace of God be with you, that peace which, in very truth, passeth all understanding. The Peace of the Father-God, which is the sublime key-note of Creation, the Peace of the Son, Which is the divine Spirit within you, and the peace of the Holy Ghost which is the harmony of all cosmic matter, united in perfection.

30.4 May the Peace of Him Who is Supreme and Unmanifest be with your Spirit, and the Peace of Him Who is within the Soul of the World

unite with your soul, and the Peace of the Spirit Manifest uphold you upon the external Planes.

30.5 We, to whom you have given yourself as an earthen vessel to carry the Water of Life, perform this ritual of blessing. May he also who reads our words with understanding depart on his way in peace.

30.6 In the name of him who is supreme and eternal, we bless you. Amen.

SOURCES

Abbreviations:

NN "The New Nuctemeron" by Marjorie Livingston. 1930. London: Rider & co.

HS "The Harmony of the Spheres" by Marjorie Livingston. 1931. London: Wright & Brown.

OE "An Outline of Existence" by Marjorie Livingston. 1933. London: Wright & Brown.

GREETING OE cap 30 pp 281-282, 286-287. Undated
1. OE cap 1-2 pp 13-30 5th-6th,8th May 1930
2. NN cap 1 pp 13-25. 14th, 21st January 1929
3. NN cap 2 pp 26-37. 22nd January 1929
4. NN cap 3 pp 38-51. 28th January 1929
5 NN cap 4 pp 52-66. 22nd February 1929
6 NN cap 5 pp 67-82. 18th February 1929
7 NN cap 6 pp 83-98. 21st February 1929
8 NN cap 7 pp 99-112. 28th February 1929
9 NN cap 9 pp 113-124. 12th March 1929
10 NN cap 10 pp 125-137. 19th March 1929
11 HS cap 1 pp 17-26. 11th June 1929

12 HS cap 2 pp 27-43. 26th June 1929
13 HS cap 3 pp 44-54. 11th July 1929
14 HS cap 3 pp 55-60. 25th July 1929
15 HS cap 4 pp 61-72. 20th August 1929
16 HS cap 5 pp 73-81. 10th September 1929
17 HS cap 6 pp 82-93. 26th September 1929
18 HS cap 7 pp 94-101. 3rd October 1929
19 HS cap 8 pp 102-113. 16th October 1929
20 HS cap 9 pp 114-126. 11th November 1929
21 OE cap 4 pp 44-58. 29th July 1930
22 OE cap 7 pp 75-84. 21st August 1930
23 OE cap 30 pp 279-281, 282-284. Undated
24 OE cap 9 pp 91-97. 4th September 1930
25 OE cap 10 pp 98-106. 10th September 1930
26 OE cap 11 pp 107-110. 28th October 1930
27 OE cap 12 pp 111-120. 4th November 1930
28 HS cap 10 pp 127-143. 29th November, 1929.
29 NN cap 11 pp 139-143. 26th March 1929
30 OE cap 30 pp 284-286, 287. Undated

APPENDIX 1: AN ACCOUNT OF ORIGINS

Excerpts concerning Genesis from "An Outline of Existence" (1933) by Marjorie Livingston.

“The First Creation radiated from God as an Aura of Magnetism, Energy, and Thought, and became the First Cosmic Radix and the Primordial Orbit of Created Life. . . The First Creation was possessed of cosmic consciousness. Its mind was One with the Parent Mind of the Father-Mother God. It was the issue of the First Act of Creation, which was Emanation. It now underwent the processes of individualisation and of expansion. Out of this sublime Reservoir of Pure Spirit . . there began to form individual nuclei. (Page 91)

. . . Light begat darkness, that the Positive gave rise to the Negative Principle, in order that, by co-ordination, they should produce experience, which is the foundation of Ecstasy. Absolute Light . . could have had no conscious existence. Only the comparison of darkness could have made it comprehensible to the mind. Absolute Good would have produced inertia within the evolving fœtus of the primal ego. (Pages 94-95) . . God . . is the Supreme Macrocosm, the Positive Principle. Emanating from this . . the . . Negative Principle. In this Aspect is embodied the Macrocosm. (Pages 100-101)

In the beginning, God. All Life is invested in Him, all knowledge, all intelligence, all consciousness. This is the Supreme Macrocosm, the Father-God, the Positive Principle. Emanating from this Aspect of the Being of all Life, is the Negative Aspect, the source of all Life, the Mother-God, or Negative Principle. In this Aspect is embodied the Microcosm, which contains within itself the potential faculties of the Parental Macrocosm. All Spirit, then, is of God, and is Immaculate. . . . Creation occurs where the great Principle of Life . . acquires . . individual consciousness. (Pages 100-101)

The ego grew slowly through many Ages into positive consciousness, and remained, as yet unborn, in the Matrix of the cosmic Mother, until its growth enabled it to suffer birth as a self-directing entity. Here began the cosmic Eden of which the Earth's Eden was a re-enactment. Spirit acquired form, or bodies, in which the vibrations of light and colour were creative elements, and which belong to a Dimension beyond your conception at present. The Divine Consciousness, individualised in Personalities, created an environment which was the First World. (Page 92)

. . (T)he earth . . stirred and pulsated with manifestations of life, but not with organic existence. Meantime, the Sons of God, the Children of the Sun, increased in number as a Race, drawing upon the vast Reservoir of Life, and giving the wherewithal for manifestation to individualising spirits. They inhabited the spheres of light which encircled the formless planes of earth. . . So the earth then was a sphere within a sphere. • The Earth plane . . in its inception, was a location for the expansion of consciousness. (Pages 113, 116)

. . (I)n the Beginning, the divine wisdom of God was within the fœtus of the ego; individualizing man sought expansion and experience. His impulse was from the Centre outward, upon the Arc of Involution . . The ego thus has two parallel lines of evolution before him, the evolution of the Spirit, still divine integrally, but still undeveloped as an intelligent

unit, and the evolution of the body, by which he may acquire a form that will enable him to manifest in conditions that will furnish him with the experience necessary to the development of his Spirit. (Page 96)

. . Energy turned against the force of its own current and produced that cataclysm which was the origin of Evil. . . Beings . . used the divine Force within themselves to counter the Principle of divine Force Which was God. This act, through the velocity of the contact, projected them far into space. . . (H)ere was a race, divine in origin, imperfectly developed, and already encompassed by alien conditions. The perfect form in which these Personalities had clothed themselves . . was lost to them because the delicate vibrations . . were dispersed by the shock of collision of Forces. (Pages 91,92)

The band of partially-developed Spirits under a leader used their free-will . . to collide with the Immaculate Power of which they themselves were a part, and the chemical force of this collision projected them into conditions from which sprung the extreme density of matter. . . Here, the ego possesses a state of consciousness without a brain through which may function intelligence. This state implies no human form, though it may imply a certain degree of manifestation. . . (W)hen the time was ripe, he was enabled to manipulate the animal protoplasm and incarnate in a body formed of the elements of earth. (Pages 96-97)

There came into existence . . a race of imperfectly individualised Spirits who, having utilized their free will for purposes of rebellion, had been hurled, as a natural consequence of their own inverse action, into the outposts of matter, a state which was in itself an emanation of their own folly, and a part and parcel of their own subverted condition. • . . (T)he fallen Lord of Darkness . . became a creative lord, but he builded the dark spheres of the Lower Astral. . . (T)he structure of these . . is synthetic and shall not outlast the . . Celestial Fire. (Pages 100,150)

. . (T)hese Personalities . . were dependent upon the inherent creative power within themselves to provide themselves anew with the withal in which to manifest, and, since they had perverted the Divine Nature functioning within them, the forms in which they were able to clothe themselves suffered a like perversion. From being subtle, they became solidified in relation to their surroundings, from being magnetic, they became dense, and thus, through Ages of stupendous effort, there developed the First World of Matter. (Pages 92-93)

The Earth plane . . was . . for the expansion of consciousness. To it came upwards the fallen souls out of the darkness that they might avail themselves of the opportunities offered to them through the medium of incarnation into a body of flesh, and hither came also the young souls hitherto immune from aught but higher influences, that they might be given the test of evil contacts in order to try out the strength of their own nature. They were not forced to make this essay, these children if the Sun. They were sufficiently developed to use their own free-will. . . (Pages 116-117)

. . (C)hildren of the Sun . . were sufficiently developed . . to undertake this ordeal of their own wish and consent. Each individualising ego had learned that within the cosmos there are many tests and trials to be passed before the Microcosm may claim those attributes which are the prerogative of the Macrocosm. . . (W)hen the Sons of God came earthward, they came knowing . . the penalty of repeated failure. . . . (T)he divine Life . . withdraws. . . They were aware of their mission to the children of men, and of the importance of the secrets with which they were entrusted. (Pages 116-117,119,120)

The Earth planet, once of one body with the sun, separated itself from its centre in order to be individualized, to become a separate planet. It is now complete within itself, yet dependent ever upon the parent source of its existence, moving in its orbit, and absorbing light and Life-Force. Just so the individual ego sprang from God, and is become

an entity, separate, yet dependent upon the Godhead, and an integral part of the cosmic system of Unity. Thus the Microcosm is ever symbolical of the Macrocosm. . . (Page 63)

The Earth itself is not so much a creation as an emanation. It was projected from the substance of the sun. . . (I)t is some six hundred million years of your own time, reckoning since the body of the earth first stirred within the matrix of the sun. . . So, within a period of time intelligible to the brain of man, a new planet was born into the universe. . . Its matter was purposely created gross and dense upon its inner planes, for it was dedicated as a Temple of Development for those wandering souls who had been participators in the 'Fall'. . . (Pages 111-112)

Long before those planes, which to you are the material world, were sufficiently developed to produce the protoplasm necessary to the life-germ, the higher cycles of the Earth planet were replete with life. These realms you speak of now as the astral and etheric spheres, and they are actually surfaces, or globes, without your own earth-life, and encircling and containing it. . . (B)efore your own matter had cooled and crystallized, the outer planes of Earth were inhabited by such Beings as you would term Gods, or Supermen. (Page 63)

The Earth planet is composed of a number of surfaces, or cycles, each within the other. . . The population of the earth began at the outmost cycle, and worked, and in fact, is working still, inwards towards the vortex. The etheric realms of earth were inhabited at its inception by the children of the Sun, and, as their influence helped to cool the elements, and to shape matter into Form, so plane after plane became inhabited by Spirits who incarnated into its conditions, and whom you would call the Sons of God, or the Adamic Race. (Page 86-87)

. . (P)lane after plane became inhabited by Spirits. . . (T)his incarnation was spontaneous, the ego acquiring form from the material elements,

and emerging in embryo, protected by its own fluidic auric ovoid . . and gaining substance by a spontaneous absorption of the chemical constituents within the ether. . . These Beings were divinely originated, and assumed form, or Incarnation, that they might be in affinity with the plane to which they were come. (Page 87)

These Beings were divinely originated. . . Their approach to the physical state was not purposeless. They came for their own Initiation, for their own trial and confirmation, for their experience and evolution of consciousness. They were also a link between the Creative Spirits and the planet of their creation. Their task was to penetrate from the Four-Dimensional region of their birth into a world of three-dimensional matter that they might aid in the development of those forms of Life which had sprung from the darkness and the void. (Pages 87-88)

A band of chosen Spirits . . became the Guardians of the Earth, working under a Supreme Ruler which is the Christ. . . They were . . Spirits who had incarnated upon the sun, and were come to assist in the preparation of the Earth for human occupation. To them was known the language of the stars, the science of sound and rhythm, and the wisdom of the Almighty Mind which is instilled into the cosmic fluids. When the surface of matter became habitable, they incarnated into it, not by physical birth, but by the spontaneous attraction of the elements of Earth. (Pages 62-63)

These Personalities had intercourse with the minds of Angels. They were able to watch the formation of their own world about them, and to apply the creative principles to the material world upon the inferior plane. Thus the forms of the Celestial World were reproduced in the terrestrial, but in the gross material of the physical earth. They worked in obedience to those Creative Spirits whose purpose was the formation of Order out of Chaos, the actual designing of a geographical sphere and the procreation of life which should be suitable to its conditions. (Page 88-89)

These Spirits worked in the power of the Most High, and under the direction of the Christ-Ruler. . . God created Heaven and Earth. This work was . . accomplished . . in seven cycles, seven Ages of cosmic life. When the work of formation had reached the earth's vortex, its existence as an individual planet became established, and its inhabitants became definitely integrated into its sphere of Being. Their task still lay in the work of evolving life in the spheres below their own. . . The First Garden was the Garden of the Lord. . . Eden . . existed within your planet. (Pages 89,90)

. . (U)nprogressed souls did not enter the earth for millions of years after its inception. It was in the possession of the Nature Devas of Fire, Water and Air, and controlled by the Sons of God who had journeyed with it from the body of the sun. These Spirits, or Gods, inhabited its outmost spheres; they were the Ruach Elohim who brooded upon the face of the Void. In the first place, then, the earth was formless according to physical acceptance of form. It consisted of terrestrial essences within, and Celestial Essences without. (Page 113)

. . (T)here was a Heavenly Eden . . and there was the earthly Eden . . a Garden in the earth's Astral, into which state had incarnated the children of the Sun, the individualising Spirits, or Gods. These were the Ray-Children, not born of flesh, but attracted to the Earth through Love. They came from the vast Reservoir of Life, seeking individualisation in the school of experience. . . (T)hey acted as the Ambassadors of God to aid the fallen race of mankind . . striving for . . development on the evolving planes. (Pages 105-106)

These Spirits worked. . . Their task . . lay in the work of evolving life. . . Some had charge over the mineral elements which existed far into the earth's interior. . . (T)o some was given ascendance over volcanic elements that they might build the mountains and design basins for the seas. Others worked upon the evolution of bird and insect life, whilst

others directed the evolving of the animal into an organism that should eventually be used as a physical envelope for the elementary ego, incarnating from a lower sphere of life. (Page 89)

The Elements crystallized to form the Sphere of Earth, and brought forth the minerals that are of its substance. Upon this foundation, the waters condensed, and the vegetable kingdom sprang into manifestation. From the union of these kingdoms emerged the organic body, and from the vehicle of the animal form were drawn those juices that gave incarnation to the human soul. Lastly, within the human organism manifested Angelic Beings from the Divine World. . . (M)an is set between the two poles. . . From the one, he may gain experience, from the other, Immortality. (Pages 73-74)

Physical creation operates in inverse ratio to spiritual creation. All diversity of matter is the emanation of One Mind. Of your known cosmic populace, the Angels came first in the order of creation. From this Order, sprang the human race, whose volition led them into the crucible of experience. The animal world was created of a baser form of matter, and the natural Orders were consequent upon the formation of physical planets to accommodate the children of men. Creation proceeded from the Centre outward . . to produce . . chemical forms of increasing density. (Page 73)

. . Beings from a Four-Dimensional Sphere . . descended . . to manifest in a higher form of matter in order that they might aid in the Earth's development as a separate sphere, or planet, and to inspire and enlighten the progressing souls newly incarnating into matter. . . Many of those who live amongst you now come, as Guides have always come to you, out of the Spheres of Spirit, and from the astral world. These had made a voluntary descent in order that the great work of the earth plane might be accelerated. (Pages 61-62)

The Garden of Eden was not a physical actuality upon your present plane, but it was a material reality in the planes of etheric matter. Here, the Jehovah of the Hebrews and the Jove of Greek "Mythology" were enabled to walk with men "in the cool of the day" - in the period when the etheric plane of earth had cooled sufficiently after the "Day's" work of creation. . . (T)he Ether of the Earth became engrossened, so that this plane could no longer retain its high estate, but sank downwards and became incorporated with the present crust of the world. (Pages 85,86)

In those early days . . matter, as you know it, was evolving into form, and developing potentialities which enabled it to become the material body of higher and higher forms of evolutionary life. • The Earth was a mass of matter in solution, fiery, gaseous, steaming, rotating. . . Forces indiscernible to matter were controlling and directing all manifestation. A band of chosen Spirits, Archangels . . accompanied the evolving Earth on its journey from the sun. (Pages 59,62)

. . (P)lane after plane became inhabited by Spirits. . . Becoming, spiritually, from the Source of Infinite Life, they were created in the Image of God. Formed of the chemical material of the plane to which they were born, they were created of the dust of the ground. These were the offspring of the Marriage of Spirit with Matter. Their Fathers had been the children of the Sun, and they themselves were come to replenish the earth, to populate the etheric spheres of the new planet with Life in manifestation. And to them was given dominion over those forms of life which were seeking expression in matter. (Pages 87-88)

There was another race . . the spirits who had followed the Prince of Darkness in the Primal Fall, and had lost all individuality, all development of mind, and were evolving through the dimensions of consciousness till, with incarnation into the Earth, they arrived at a three-dimensional condition of existence. These were fleeing from . .

their leaders. . . They constituted what is known as the sub-human race, the daughters of men. (Pages 144-145)

In those early days, human egos, or evolving intelligences, were incarnating into the astral planes which lie above and without the surface which is the crust of your material earth. . . (W)hen the animal kingdom was perfected, the physical organisms available were assembled by the divine-human Spirits in their process of individualizing. . . The intelligence of the animal never developed into a human intelligence. The latter is a direct radiation of the Divine, whilst animals . . belong to subsidiary lines of evolution . . the work of the Creative Lords. (Pages 59-60)

Man, led by the Dark Angel, created imperfection through the perversion of divine Essences. He became responsible for matter. Left to himself, there was no escape from its density, for he had created a monster he could not control. So the Father-God sent his Creative Lords to help those souls in darkness, to take their dense matter . . and manipulate it. . . So the Holy Elohim came into the darkness. . . And God said: "Let there be Light", and there was Light. (Pages 152-153)

. . (T)he work of the Creative Lords was not to build a Heaven, but an earth; not a Sphere of Exaltation, but a planet in the orbit of the sun . . to provide a plane of experience for those discarnate beings who had already reached the state of . . human souls. . . I am speaking of the species of humanity who evolved upon the earth plane, utilizing animal bodies as vehicles for incarnation and consequent development. . . (T)hose who inhabited the etheric planes . . were the inhabitants of Eden and of pristine Atlantis. (Pages 151-152)

The Creative Lords . . could but direct the Supreme Force of Life into form and manifestation, and this was their work. . . (T)he fallen Lord of Darkness had this knowledge, for he also was of like origin, but he had subjected himself to perversion. He also became a creative lord, but he

builded the dark spheres of the Lower Astral. Yet, because the power he used was not true, but perverted, the structure of these spheres is synthetic and shall not outlast the test of Celestial Fire, but shall melt atom from atom . . and . . God . . shall weld them again. (Page 150)

. . (A)nimals, flowers, nature-spirits and minerals . . are the work of the Creative Lords, working in the divine Power and utilizing the divine Essences. All Life is the outpouring of the Celestial Energy, and is therefore the creation of God, but . . it is revealed in varying aspects, and these diverse forms of life are not to be confounded. • . . (T)he manifest Kingdoms are linked, "not by confusion of substance, but by unity". Each Order progresses upon its own separate line of evolution, but all emerged fundamentally from the same Source of Life, and all shall return eventually to the same destination. (Pages 60,68)

The consciousness of a monkey never developed into the intelligence of a man. Man's intelligence was evolving before animal life, in its physical form, appeared upon the Earth planet. The acquisition of a material body by a protoplasmic organism enabled the human ego to incarnate upon a new plane, and experience a new phase of existence. . . The first human ego that utilized the protoplasmic juices of the ape in order to incarnate, became the First Man. This was not the first human Soul; these had existed already in great numbers . . (Page 60)

The first human ego . . was the first evolving Intelligence to manifest in a physical body upon the present world of matter. The Earth, therefore, having sprung from the parent sun, and becoming a planet in the universe, had two separate and distinct types of inhabitants. The one was . . an unprogressed, evolving ego, emerging from Two-Dimensional conditions and incarnating into a Three-Dimensional world. The other inhabitants were Beings from a Four-Dimensional Sphere who descended through the Earth's etheric cycles . . (Pages 60-61)

The termination of this period known to you as the Garden of Eden coincided approximately with the commencement of your era of civilisation. . . • The ego . . was enabled to . . incarnate in a body. . . This, in Earth-life, was the Ascending Race, or Man; the Inhabitants of the Garden of Eden were the Descending Race, or "The Gods". • So there was a Heavenly Eden, the Macrocosm, where the first manifested Life was divided by the retrograde action of the first Free-will, and there was the earthly Eden, the Microcosm, where the first . . life was divided by . . "the Fall". (Pages 86,96-97,105-106)

The Soul of the World, released from the Womb of Time, was born with the birth of your Planet. Its first actions were primitive, as are the actions of a babe. It was guided by the Oversoul, the Lord of the World, and so it created organisms through which the imprisoned Spirit within the atom might exhale the breath of manifestation. So life began upon the earth, simple forms of life. The Soul of the World grew older . . and obeyed . . the Lords of Creation. (Page 167)

The Will is essentially positive and dynamic, and therefore masculine in quality. In the inner teaching of your Book of Law it is symbolised as the Man Adam. . . Adam symbolised the first True Man who trod upon the soil of your plane of Earth. He symbolised also in the Inner Mystery the faculty of the Will, the prerogative of the Children of God. The Greater Adam is the human Will. (Page 129)

The Greater Eve is the Feminine Principle, the receptive faculty, in whose womb matures the celestial seed of understanding that shall replenish the world. The lesser Eve was the desire in man's heart which led him to oppose the Power which had created him. • Eve . . may covet the fruit of Knowledge, which is POWER. . . Adam . . by eating puts into action that which the Desire-nature has conceived, thus . . Disobedience is consummated. (Pages 130,138)

. . (T)he Lord God gave unto Adam, the first generated soul, a Wife. And the Wife which He gave unto him was drawn from the essence of his own Being, and she imparted the faculty of Equilibrium, and became the first negative, or receptive Principle. . . (T)he Lord God . . permitted the separation of the ego into two Personalities, or the translation of the Law of Equilibrium into the Law of Sex. (Pages 130,131)

The lesser Adam, with his wife, the lesser Eve, being aspects of the Greater Adam, still maintained the balance of polarity within their own constitution. • In the World of the Unmanifest, the One is All-sufficing. In the first World of Manifestation the Two is expedient . . and shall be re-absorbed into Unity in the Last Cycle of Evolution. So, in the simple history of the First Lovers is concealed a great cosmic Mystery. (Pages 131,132)

Adam, the cosmic Principle, is the positive power of human will. The cosmic Eve is the matrix of human desire. Adam the man, and Eve the woman, possessed, and still possess within themselves, both will and desire. The story of the Fall is the story of the degradation of pure desire into perverted desire, and of free-will into self-will. (Page 132)

The Greater Eden is a state of Being, and not a country. . . The lesser Eden was a land adjacent to your own Earth, and the lesser Adam dwelt within it, not one man alone, but a Race from which you yourselves are descended. . . (T)he Greater Eden is the Manifest World, of which the microcosmic form is complete in each soul, and of which the Macrocosmic Form is called Nirvāna. (Pages 129,130,133)

The lesser Eden was relatively geographical in its conditions. It was formed of the unifying influence of Mind upon matter, and was an extension of the individual aura re-acting upon the aura of the Earth. Within the Garden, there grew two Trees, the Tree of Knowledge and the Tree of Life. • The Tree of Life is a Plant of the World of Atziloth and

belongs to the Absolute. The Tree of Knowledge is of the Briatic, or First Relative, World. (Pages 133-134,135)

The Greater Tree of Life is the supreme Emblem of Cosmic Being, and its Branches are the Ten Holy Sephiroth, the Great Hierophants of the Living Mysteries. The Roots of the Tree are set in the soil of matter, whilst the topmost Branch is hidden within the Unmanifest, the Supernal World. . . Its Roots reach to the hells, its Branches to the ends of the Cosmos, and its Summit to the Uttermost and the Unbegotten. (Page 134)

. . (T)he Tree of Life is the Primordial Soul, or God. . . The lesser Tree of Life is the Spine of Adam. It is the spinal column of man, the duct for the Prânic Juices which flow out through the branches, or chakrās, and nourish the human organism with the Immortal Essence. It is rooted in that which is material, whilst its apex reaches to that hidden centre within the brain, whence . . man . . may communicate with the Unmanifest. . . (Page 134)

The Tree of Knowledge is the Emanating Soul, or Individualisation. The roots of knowledge are in matter, the branches reach out into Existence, whilst the Summit is lost within the Veil of the Mysteries. The lesser Tree of Knowledge is the Mind of Adam. Its roots are set in science, its branches are the ten senses . . the . . centres . . which operate the psychic and physical bodies and involve the entire body and brain. (Page 134-135)

The Serpent abode within the Tree of Life, and his body scaled the Branches thereof. . . (O)f the living creatures who attained manifestation upon the Earth, the one which was created in spiral form was designated The Serpent. . . (T)he Serpent, whom you have called Wisdom, represented those forces inherent within the nature of Adam, which, inherited from the Macrocosm remained latent within the microcosm. The Spiral represents . . lawful progress, but the rotation

may follow the natural flow . . or it may oppose this Current by reversing. (Pages 137,138)

. . Adam was given dominion over every living thing, but he did not exert his power to control the Serpent. . . So the Serpent, through the instrumentality of Eve, tempted Adam to disobedience, and partook of his Fall. . . (N)ow, because he tempted Man, is he condemned to the limbless coil of matter. . . So the Wisdom of the Gods is degraded. . . Intellect is imprisoned in the cage of materialism. . . From the fangs of the Serpent issue those poisons, which, undefiled, might have been the Inoculations of the Elixir of Life. (Pages 140,141,142)

. . (T)he fruit of the Tree of Knowledge had not ripened. . . It was newly planted in the new Garden of the World. Nor was its fruit easy of digestion to the young soul of Adam. . . (T)he Fruit of this Tree is symbolical of the juices within the body, and its seeds epitomise the creative forces within the mind of man. . . (I)n order to force his own development and to acquire the creative power of the Overlords, Man perverted the juices within his own body. (Pages 138,140)

Knowledge of good and evil may be attained only by experience. . . Adam did take and eat. Because the fruit had not ripened and the seeds were immature, the creations of Adam were abortive, and he became conscious of his nakedness before the Lord God. . . Perversion has no substance in the eyes of the Lord God. So the Lord God gave unto him coats of skin, that is, a body of incarnation, a body like . . the animal that is clothed with skin. (Page 140)

The descent of Adam into matter was not a sudden cataclysm but a gradual decline. Incarnation degenerated into the physical process of which the prophecy was spoken: "In sorrow shalt thou bring forth children". . . Man, having debased the Celestial Essences . . sank . . into . . earth . . and God . . set an Angel to guard . . the Fruits of the Mysteries. For, because . . God . . beheld . . the curse which

Knowledge had become . . He intervened . . to stay a crazy humanity. . . (Page 147)

. . (T)he Sons of God descended to the plane of the daughters of men. . . (T)here dwelt upon the Earth a primitive race, and . . many æons later, there appeared in your world an evolved and independent Race, or the First True Men. . . Co-ordination of matter into form had not progressed to the extent . . in your present day. It was the contact of the races, each with other, that assisted in the formation of the material earth. (Pages 143,145)

Man took one fruit from the Tree of Knowledge, and having eaten, learned of the juices which were within himself, and the secrets of perversion. . . Wherefore, when it is written that the Sons of God looked upon the daughters of men and they were fair, there is implied no beauty of outward form, but a means of gratification of a perverted desire. . . (T)hey . . strayed from the destined Orbit of their being. (Page 148)

The children of the Sun, approaching the earth, were vouchsafed bodies in which to manifest. They were not physical bodies such as you possess today, but they were organic, and so corresponded . . to . . matter. This Race was sent to help the children of the Earth, wresting with their first incarnation into flesh. Therefore, the Sons of God, glutted wantonly with a knowledge they had stolen and could not digest, strayed from the . . Orbit of their being. (Page149)

To the super-terrestrial boundaries of the planet's higher population is given the name Eden in Allegory, and in history, Atlantis. Within the Earth's present surface, the fires were cooling, matter was evolving, atom combining with atom in ceaseless experiment until there was produced a vehicle of sentient life. The Creative Lords worked in the knowledge of divine Law, and evolution advanced according to divine Plan. (Pages 149-150)

. . (T)he Father-God sent his Creative Lords to help those souls in darkness, to take . . dense matter which they had produced and to manipulate it into a sphere wherein they might learn the Law of God, and redeem themselves through His love, and regain, eventually, the Divine World which they had lost. • Out if the atomic dust of the universe . . God created the earth . . and . . evolved a body that should clothe the human soul during its period of incarnation. (Pages 133,154)

. . (I)n the days of Eden . . the earth possessed two spheres of activity, the outer containing the inner, the Etheric encircling the material upon which was forming the earth's crust. The geography of the Earth was formed first in this etheric world and its character was impressed upon the earth's surface. . . . . (T)o this the Adamic Race descended and became subject to the exigencies of matter and to the laws of a three-dimensional world. (Pages 155-156,158)

. . Eden fell out of heaven and became incorporate in matter. . . The belt of etheric substance that was about the earth crystallized and contracted so that it became a part of the earth's crust, and subject to the laws of physical nature. It was this land that brought forth tares and thistles in a literal sense as well as in the inner meaning that the new world, or Mind of Adam, gave birth to that which was hurtful and destructive. . . Yet the Garden of the Lord remained in heaven, the reward of man's regeneration. (Page 164)

. . (T)he Adamic Race were the first inhabitants of your earth whom you would regard as human. At this time, the earth crust was formed, and the conditions were favourable to life, and animal forms were already considerably evolved. The Sons of Adam, incarnating as Immortals . . brought Memory. So the Adamic Race in the primitive world worked ceremonial rituals, erected Temples, and disseminated knowledge. (Page 159)

The Sons of Adam . . found themselves no longer free-men, but held in bondage to the earth, bound by gravitation to its surface, answerable to its laws, and limited mentally by the poor capacity of the physical brain. They earned their bread by the sweat of their brow, and the earth brought forth thistles. . . If human brain-cells had not been created . . then must madness have ensued. . . (O)nly the functioning consciousness could inhabit the mortal body. . . (T)he greater portion of the ego remained still in the mental state. (Page 159)

The Adamic Race peopled a vast continent that stretched athwart your ocean and spread its tentacles through the fertile valley of the Mediterranean and through lands in western Asia. This was Atlantis, a continent born of heaven in obedience to the laws of physical science which rule the coagulation of substance and the formation of matter. This . . occupied æons of mundane time. The fall of Adam was . . the gradual work of ages. (Pages 164-165)

The Adamic Race, by their continuous practices and the abasement of their mind, created conditions that were in affinity with the conditions of physical earth, and, since affinities are subject to a gravitational draw, they became incorporate with the earth. . . (C)hemists may gather elements from the air, and . . may convert them into solids. It was this transmutation that was suffered by the Sons of God in their incarnation, and by their world in its involution. (Page 165)

Upon the continent of Lemuria, forms of life had been evolving since the foundation of the world, and the daughters of men had long since possessed themselves of the physical bodies of incarnation, evolved by the animal world from the vital properties in matter. For æons this great race had existed. . . The children of the Original, or First, Fall had progressed through many states of purification, and were manifesting in the conditions of a Third Dimension. (Pages 165-166)

. . (I)t is written that the Sons of God united with the daughters of men. . . The state of your world at the present day is most interesting. There are still a few souls emerging upon it out of a Two-Dimensional condition, but these are now comparatively few; most have already incarnated into a Three-Dimensional aspect of life and are ripe to learn the lesson of the Earth, which is Sacrifice. . . At rare intervals, there is an Incarnation of a great and holy Spirit, and within your own era came the Manifestation of the Lord of the World. (Page 61)

. . (T)he Sons of God were Spirits of comparatively recent Individualisation who approached the earth sphere for such experience as would assist the order of their evolution. It was from these there emanated the Adamic, or greater human race. These spirits were answerable to the Lords or Oversouls in contact with the plane, who, in turn obeyed the will of the blessed Archangels, the Messengers of the supreme God. (Page 144)

The Kingdoms you call Atlantis and Lemuria originally belonged to Fourth-Dimensional Planes, and became crystallized through long ages until, for a while, they were actually material upon your present world. • The Atlanteans taught of such celestial matters as they remembered, and the race of sub-men understood inadequately. . . (I)t is written that Eve . . brought forth Cain and Abel, and Cain . . slew his brother. So Self-will slew . . the divine Will. . . So his bondage to matter was confirmed, and he was shut off from the Psychic World. (Page 59, 176)

Before the world was formed, the essential constituents of organic life were within the chemical ingredients of matter. Within each particle of the atom . . was a modicum of Spirit, or Force of Life. The Spirit was active within them, but it was a vital force, not a cohesive force. The Spirit is Absolute, and not Manifesting. The manifesting force is the Soul which represents the attributes of Spirit in expression. (Pages 166-167)

. . (T)he expression of Life extended, and . . there emerged smaller groups of higher development, and thus more complex aspects of nature acquired a state of Being. Then, because dense matter was . . the work of men's hands . . the faculty of Disobedience stirred in the Soul of the World and . . obeyed the urge of Self. . . So, by reason of the original sin of Disobedience . . the womb of the Earth brought forth tares and thistles, and reptiles were born of her, and loathsome beasts and stinging insects. (Pages 167-168)

. . (T)he Soul of the World . . obeyed the urge of Self, even as Adam, even as . . Lucifer. . . (T)he Oversoul beheld these things . . but He might not stay the hand of those who wrought in perversion. . . (T)o over-rule man's free-will is to tamper with the Powers of God. So the Lord of the World identified Himself with the world, and sought of His own pure Nature to purify its perversions . . that Life might endure and manifestation prevail. . . So cohesive life prevailed. (Pages 168-169)

. . (T)he Lord of the World . . in those days of the Earth's inception, was . . nailed of His own free-will and accord upon the Cross of Matter that His Blood might flow through the veins of the world . . that the Earth might preserve its orbit in the universe, and the purpose of its creation be fulfilled. Jesus the Carpenter gave his life upon the Altar of Agony that through this stupendous cosmic truth might be borne in upon the minds of men. (Pages 168-169)

It is the Embodiment of the Oversoul within the processes of matter, and the presence of His Life-blood within the arteries of the world which is the true Sacrament, and of this Truth every ceremonial Feast is an emblem, not in your Christian world alone, but within all forms of worship, and before the pages of your history came to be written. So cohesive life prevailed, and forms evolved, and the Animal Kingdom became an established realm of Nature. (Page 169)

The Earth was not in itself the innocent scapegoat. The fall of Lucifer had broken the dam of creative Power and loosed upon the cosmos a torrent of alchemical properties which . . primordial Man had perverted into . . decay and death. The universe became sodden with these vitiated juices. . . The Soul of the World, therefore, led by the Lord of the World, presented a sphere wherein death should be translated into Life, . .poisons should become balm, and . . mortal regain Immortality. (Page 170)

. . (T)he perverted emanations of mind projected by the children of darkness took form within evolving matter. . . Every phase of Nature exhibited self-love and self-will. Large vegetable growths preyed upon the lesser and overgrew them. Larger animals fed upon the smaller. . . Bird and beast killed wantonly for the lust of killing, and when primal man came to inhabit the bodies of the beasts, he, too, killed and tortured and knew no God but Self. (Pages 171-172)

The first step in the regeneration of Self-will is Service, and the regeneration of Desire is Love. . . Eve, the Desire-force, who had led Adam to Death, now taught him also the Way of Life. This Eve had not known the Eden of the Upper Earth, the Eden of the Adamic Race, but she had known the primordial Eden of God before the sons of Lucifer had led her forth into the dominion of darkness. (Pages 172-173)

Eve . . finding herself . . clothed in the physical body of skin . . used her new-found powers, and brought forth other souls out of the darkness into the twilight of Incarnation. This was the First Service . . So the first sub-man and . . sub-woman began their first lesson in service through the means of their parenthood. . . Thus was populated the great continent of Lemuria, . . and the Earth was peopled with . . the daughters of men. (Pages 172-173)

. . (A)t this time . . new People appeared upon the earth, the Atlantean, or first True Men. These were the sons of Adam, the scions of the

Adamic Race. . . The Gods had walked with their fathers in the cool of the Day (of Creation). . . Adam was a man. . . His fall was relatively superficial. . . His loss . . was . . the suspension of . . the psychic nature. He no longer beheld the Gods Who had walked with him in the Garden. They became a memory . . brought . . into the brain of incarnation. (Page 174)

Within the aura, or etheric planes, of each planet dwell highly-developed Personalities who obey the commands of the Ruler of the planet, even as He obeys the Holy Laws of the Supreme God. . . The Sons of God in Atlantis were enabled to behold these Personalities. They were their Initiators in the Cosmic Rites. They were Kings and Princes, and they accepted as Manifestations of God . . Entities whom you now call "pagan gods". . . (Pages 179-180)

The early inhabitants of your earth were . . composite in nature, and were in touch psychically with an immense gamut of forces, both good and evil. The faculty of memory inherited by the Atlanteans led them to pursue various practices which had been their habit in the days of their purity. Inspired by the voice of their Guiding Spirits, they built Temples and founded Mystery-Schools . . and sought contact with that which they had lost. (Pages 180-181,183)

. . (T)he Atlanteans . . built Temples . . but their nature had suffered contamination, and they failed to keep them pure. They worshipped those Beings whom they recognized as Masters and Overlords, but they began to endow them with human qualities, and even with human sins. They bandied about the sacred Names, attaching them to ribald tales and defiling them in debased rituals. Therefore the inhabiting Spirits withdrew from the form of their Names, leaving the empty shells. (Pages 180-181)

. . Spirits withdrew from the form of their Names. . . Nevertheless these vehicles . . still remained among the people, and through the Ages . .

there were Sages and Philosophers and Magi who, doing honour to the sacred memories, were able to invoke the Spirit to return and manifest again to man. Therefore, from its earliest inception, the world never lacked a positive link with its Creator, nor were the sheep of God ever left shepherdless. (Pages 180-181)

The Adamic Race . . sought contact . . with . . the Astral World, by means of ceremonial ritual which produced powerful phenomena. . . Man . . invoked the Spirits of Power and Majesty, but he invoked them by such means as their essential holiness could not contact. Therefore there responded to his invocations the negative aspect of the Angels of Power, the Lords of Darkness. • So the Priests . . offered obscene oblations . . in illegitimate ceremonial. (Pages 182-183)

. . (T)he evil Ceremonials persisted in through the years actually reacted upon the elemental forces of Nature, and were instrumental in bringing about the cataclysm which destroyed Atlantis. The physical causes of the submersion of the continent were natural causes, but they reacted to man's power over Nature, a power which man has almost lost in consequence of his mis-use of his prerogative. (Page 189)

The perversions of man had been of so vile a nature that the very earth, the products of the earth, and its vegetation were saturated in evil vibrations. . . (R)ank and poisonous growths flourished everywhere, and . . pestilential weeds encumbered the ground. . . (T)he crops were blighted. . . Within the houses, disease and luxury vied for supremacy, while starving slaves died. . . Such were the conditions of the last days of Atlantis. (Pages 192-192)

History would give you the Bible story in a different form. Atlantis and Lemuria were destroyed . . in a series of cataclysms of a volcanic nature. ‘Noah’ is the name Tradition has given to the remnant of the Atlantean Race . . who had chosen God. Because they had . .

proclaimed Him Lord, they were able . . to depart before the catastrophe . . that was . . the natural product of the causes man himself had set in motion.” (Pages 190-191)

From the Book of Truth in the Hall of Learning. Aashar priest of Rā, Zabdiel and the Hierophant with Apollonius of Tyana in the Temple of Truth guides. Marjorie Livingston transcriptrice. Philip Phillip Medhurst editor and collator. Philip De Vere proto-apostle of the Aquarian Church of Christ promulgator.

APPENDIX 2: THE NUCTEMERON OF APOLLONIUS OF TYANA

From "Transcendental Magic. Its Doctrine and Ritual" by Eliphas Levi. Translated into English by Arthur Edward Waite. First published between 1854 and 1856; this translation first published in 1896. A modern edition has been published by Pantianos Classics

In a supplement to the "Ritual"

Eliphas Levi's note:

The Greek text was first published after an ancient manuscript, by Gilbert Gautrinus, in "De Vita et Morte Moysis," Lib. III., p. 206; and subsequently reproduced by Laurent Moshemius in his "Sacred and Historico-Political Observations," Amsterdam, 1721. Translated and interpreted for the first time by Eliphas Levi.

Editor's note: this source is nowhere to be found.

NUCTEMERON signifies the day of the night or the night illumined by day. It is analogous to the " Light Issuing from Darkness," which is the title of a well-known Hermetic work. It may also be translated THE LIGHT OF OCCULTISM. This monument of transcendent Assyrian

magic is sufficiently curious to make it superfluous to enlarge on its importance. We have not merely evoked Apollonius, we have possibly resuscitated him.

THE NUCTEMERON

The First Hour. In unity, the demons chant the praises of God; they lose their malice and fury.

The Second Hour. By the duad, the Zodiacal fish chant the praises of God; the fiery serpents interlace about the caduceus, and the lightning becomes harmonious.

The Third Hour. The serpents of the Hermetic caduceus entwine three times; Cerberus opens his triple jaw, and fire chants the praises of God with the three tongues of the lightning.

The Fourth Hour. At the fourth hour the soul revisits the tombs; the magical lamps are lighted at the four corners of the circle; it is the time of enchantments and illusions.

The Fifth Hour. The voice of the great waters celebrates the God of the heavenly spheres.

The Sixth Hour. The spirit believes itself immovable; it beholds the infernal monsters swarm down upon it, and does not fear.

The Seventh Hour. A fire, which imparts life to all animated beings, is directed by the will of pure men. The initiate stretches forth his hand, and pains are assuaged.

The Eighth Hour. The stars utter speech to one another; the soul of the suns corresponds with the exhalation of the flowers; chains of harmony create correspondence between all natural things.

The Ninth Hour. The number which must not be divulged.

The Tenth Hour. The key of the astronomical cycle and of the circular movement of human life.

The Eleventh Hour. The wings of the genii move with a mysterious and deep murmur; they fly from sphere to sphere, and bear the messages of God from world to world.

The Twelfth Hour. The works of the light eternal are fulfilled by fire.

SUPPLEMENTARY MATERIAL (COMPOSED BY?) BY ELIPHAS LEVI

These twelve symbolical hours, analogous to the signs of the magical Zodiac and to the allegorical labours of Hercules, represent the schedule of the works of initiation. It is necessary therefore

(1) To overcome evil passions, and, according to the expression of the wise Hierophant, compel the demons themselves to praise God.

(2) To study the balanced forces of nature, and know how harmony results from the analogy of contraries; to know also the great magical agent and the twofold polarisation of the universal light.

(3) To gain initiation into the triadic principle of all theogonies and all religious symbols.

(4) To know how to overcome all phantoms of imagination, and triumph over all illusions.

(5) To understand after what manner universal harmony is produced in the centre of the four elementary forces.

(6) To become inaccessible to fear.

(7) To practise the direction of the magnetic light.

(8) To learn prevision of effects by the calculus of the balance of causes.

(9) To understand the hierarchy of instruction, to respect the mysteries of dogma, and to keep silence in presence of the profane.

(10) To study astronomy exhaustively.
(11) To become initiated by analogy into the laws of universal life and intelligence.

(12) To fulfil the great works of nature by direction of the light.

Here follow the names and attributions of the genii who preside over the twelve hours of the Nuctemeron. By these genii the ancient hierophants understood neither angels nor demons, but moral forces or personified virtues.

Genii of the First Hour: PAPUS, physician. SINBUCK, judge. KASPHUIA, necromancer. ZAHUN, genius of scandal. HEIGLOT, genius of snowstorms. MIZKUN, genius of amulets. HAVEN, genius of dignity.

Explanation. We must become the physician and judge of ourselves in order to vanquish the witchcrafts of the necromancer, conjure and contemn the genius of scandal, triumph over the opinion which freezes all enthusiasms, and confounds everything in the same cold pallor, like the genius of the snowstorms; know, finally, the virtue of signs so as to enchain the genius of amulets that we may reach the dignity of the magus.

Genii of the Second Hour: SISERA, genius of desire. TORVATUS, genius of discord. NITIBUS, genius of the stars. HIZARBIN, genius of the seas. SACHLUPH, genius of plants. BAGLIS, genius of measure and balance. LABEZERIN, genius of success.

Explanation. We must learn how to will and thus transform the genius of desire into power; the hindrance to will is the genius of discord, who is bound by the science of harmony. Harmony is the genius of the stars and of the seas; we must study the virtue of plants, and understand the laws of the balance of measure in order to attain success.

Genii of the Third Hour: HAHABI, genius of fear. PHLOGABITUS, genius of adornments. EIRNEUS, destroying genius of idols. MASCARUN, genius of death. ZAROBI, genius of precipices. BUTATAR, genius of calculations. CAHOR, genius of deception.

Explanation. When you have conquered the genius of fear by the growing force of your will, you will know that dogmas are the sacred adornments of truth unknown to the vulgar; but you will cast down all idols in your intelligence; you will bind the genius of death ; you will fathom all precipices and subject the infinite itself to the ratio of your calculations; and thus you will ever escape the ambushes of the genius of deception.

Genii of the Fourth Hour: PHALGUS, genius of judgment. THAGRINUS, genius of confusion. EISTIBUS, genius of divination. PHARZUPH, genius of fornication. SISLAU, genius of poisons. SCHIEKRON, genius of bestial love. ACLAHAYR, genius of sport.

Explanation. The power of the magus is in his judgment, which enables him to avoid the confusion consequent on antinomy and the antagonism of principles; he practises the divination of the sages, but he despises the illusions of enchanters who are the slaves of fornication, artists in poisons, ministers of bestial love; in this way he is victorious over fatality, which is the genius of sport.

Genii of the Fifth Hour: ZEIRNA, genius of infirmities. TABLIBIK, genius of fascination. TACRITAU, genius of goetic magic. SUPHLATUS, genius of the dust. SAIR, genius of the stibium of the sages. BARCUS, genius of the quintessence. CAMAYSAR, genius of the marriage of contraries.

Explanation. Triumphing over human infirmities, the magus is no longer the sport of fascination; he tramples on the vain and dangerous practices of goetic magic, the whole power of which is but dust driven before the wind; but he possesses the stibium of the sages; he is armed with all the creative powers of the quintessence; and he produces at will the harmony which results from the analogy and the marriage of contraries.

Genii of the Sixth Hour: TABRIS, genius of free will. SUSABO, genius of voyages. EIRNILUS, genius of fruits. NITIKA, genius of precious stones. HAATAN, genius who conceals treasures. HATIPHAS, genius of attire. ZAREN, avenging genius.

Explanation. The magus is free; he is the occult king of the earth, and he traverses it as one passing through his own domain. In his voyages he becomes acquainted with the juices of plants and fruits, and with the virtues of precious stones; he compels the genius who conceals the treasures of nature to deliver him all his secrets; he thus penetrates the mysteries of form; understands the vestures of earth and speech; and if he be misconstrued, if the nations are inhospitable towards him, if he pass doing good but receiving outrages, then is he ever followed by the avenging genius.

Genii of the Seventh Hour: SIALUL, genius of prosperity. SABRUS, sustaining genius. LIBRABIS, genius of hidden gold. MIZGITARI, genius of eagles. CAUSUB, serpent-charming genius. SALILUS, genius who sets doors open. JAZER, genius who compels love.

Explanation. The septenary expresses the victory of the magus; who gives prosperity to men and nations; who sustains them by his sublime instructions; who broods like the eagle; who directs the currents of the astral fire, represented by serpents; the gates of all sanctuaries are open to him, and in him all souls who yearn for truth repose their trust; he is beautiful in his moral grandeur; and everywhere does he take with him that genius by the power of which we obtain love.

Genii of the Eighth Hour: NANTUR, genius of writing. TOGLAS, genius of treasures. ZALBURIS, genius of therapeutics. ALPHUN, genius of doves. TUKIPHAT, genius of the schamir. ZIZUPH, genius of mysteries. CUNIALI, genius of association.

Explanation. These are the genii who obey the true magus; the doves represent religious ideas; the schamir is an allegorical diamond, which in magical traditions represents the stone of the sages, or that force which nothing can resist, because it is based on truth. The Arabs still say that the schamir, originally given to Adam and lost by him after his

fall, was recovered by Enoch and possessed by Zoroaster; and that Solomon subsequently received it from an angel when he entreated wisdom from God. By means of this magical diamond, Solomon himself dressed the stones of the temple merely by touching them with the schamir.

Genii of the Ninth Hour: EISNUCH, genius of agriculture. SUCLAGUS, genius of fire. KIRTABUS, genius of languages. SABLIL, genius who dis-covers thieves. SCHACHLJL, genius of the sun's rays. COLOPATIRON, genius who sets prisons open. ZEFFAK, genius of irrevocable choice.

Explanation. This number, says Apollonius, must be passed over in silence, because it contains the great secrets of the initiate, the power which fructifies the earth, the mysteries of secret fire, the universal key of languages, the second sight from which evil-doers cannot remain concealed. The great laws of equilibrium and of luminous motion represented by the four animals of the Kabbalah, and in Greek mythology by the four horses of the sun, the key of the emancipation of bodies and souls, opening all prisons, and that power of eternal choice which completes the creation of man and establishes him in immortality.

Genii of the Tenth Hour: SEZARBIL, devil or hostile genius. AZEUPH, destroyer of children. ARMILUS, genius of cupidity. KATARIS, genius of dogs or of the profane. RAZANIL, genius of the onyx. BUCAPHI, genius of stryges. MASTHO, genius of delusive appearances.

Explanation. Numbers end with nine, and the distinctive sign of the denary is zero, itself without value, added to unity. The genii of the tenth hour represent all which, being nothing in itself, receives great power from opinion, and can suffer consequently the omnipotence of the sage. We tread here on hot earth, and we must be permitted to omit elucidations to the profane as to the devil, who is their master, or the destroyer of children, who is their love, or the cupidity, which is their god, or the dogs, to which we do not compare them, or to the onyx, which they possess not, or to the stryges, who are their courtesans, or to the false appearances which they take for truth.

Genii of the Eleventh Hour: AEGLUN, genius of the lightning. ZUPHLAS, genius of forests. PHALDOR, genius of oracles. ROSABIS, genius of metals. ADJUCHAS, genius of rocks. ZOPHAS, genius of pantacles. HALACHO, genius of sympathies.

Explanation. The lightning obeys man; it becomes the vehicle of his will, the instrument of his power, the light of his torches; the oaks of the sacred forests utter oracles: metals change and transmute into gold, or become talismans; rocks move from their foundation, and, drawn by the lyre of the grand hierophant, touched by the mysterious schamir, transform into temples and palaces ; dogmas evolve; symbols represented by pantacles become efficacious; minds are enchained by powerful sympathies, and obey the laws of family and friendship.

Genii of the Twelfth Hour: TARAB, genius of extortion. MISRAN, genius of persecution. LABUS, genius of inquisition. KALAB, genius of sacred vessels. HAHAB, genius of royal tables. MARNES, genius of the discernment of spirits. SELLEN, genius of the favour of the great.

Explanation. Here now is the fate which the magi must expect, and how their sacrifice must be consummated; for after the conquest of life, they must know how to immolate themselves in order to be reborn immortal. They will suffer extortion; gold, pleasure, vengeance will be required of them, and if they fail to satisfy vulgar cupidities they will be the objects of persecution and inquisition; yet the sacred vessels are not profaned; they are made for royal tables, that is, for the feasts of the understanding. By the discernment of spirits they will know how to protect themselves from the favour of the great, and they will remain invincible in their strength and in their liberty.

THE NUCTEMERON ACCORDING TO THE HEBREWS

“Extracted from the ancient Talmud termed Mischna by the Jews.”

The Nuctemeron of Apollonius, borrowed from Greek theurgy, completed and explained by the Assyrian hierarchy of genii, perfectly corresponds to the philosophy of numbers as we find it expounded in the most curious pages of the Talmud. Thus, the Pythagoreans go back

further than Pythagoras; thus, Genesis is a magnificent allegory, which, under the form of a narrative, conceals the secrets not only of the creation achieved of old, but of permanent and universal creation, the eternal generation of beings.

We read as follows in the Talmud: "God hath stretched out the heaven like a tabernacle; He hath spread the world like a table richly dight; and He hath created man as if He invited a guest." Listen now to the words of the King Schlomoh: "The divine Chocmah, Wisdom, the Bride of God, hath built a house unto herself, and hath dressed two pillars. She hath immolated her victims, she hath mingled her wine, she hath spread the table, and she hath despatched her servitors." This Wisdom, who builds her house according to a regular and numerical architecture, is that exact science which rules in the works of God. It is His compass and His square. The seven pillars are the seven typical and primordial days. The victims are natural forces which are propagated by undergoing a species of death. Mingled wine is the universal fluid, the table is the world with the waters full of fishes. The servants of Chocmah are the souls of Adam and of Chavah (Eve). The earth of which Adam was formed was taken from the entire mass of the world. His head is Israel, his body the empire of Babylon, and his limbs are the other nations of the earth. (Here manifest the aspirations of the initiates of Moses towards a universal oriental kingdom.)

Now, there are twelve hours in the day of man's creation:

First Hour. God combines the scattered fragments of earth; he kneads them together, and forms one mass, which it is his will to animate.

Explanation. Man is the synthesis of the created world; in him recurs the creative unity; he is made in the image and likeness of God.

Second Hour. God designs the form of the body; he separates it into two sections, so that the organs may be double, for all force and all life result from two, and it is thus the Elohim made all things.

Explanation. Everything lives by movement, everything is maintained by equilibrium, and harmony results from the analogy of contraries; this

law is the form of forms, the first manifestation of the activity and fecundity of God.

Third Hour. The limbs of man, obeying the law of life, manifest of themselves and are completed by the generative organ, which is composed of one and two, figure of the triadic number.

Explanation. The triad issues spontaneously from the duad; the movement which produces two also produces three; three is the key of numbers, for it is the first numeral synthesis; in geometry it is the triangle, the first complete and enclosed figure, generatrix of an infinity of triangles, whether like or unlike.

Fourth Hour. God breathes upon the face of man and imparts to him a soul.

Explanation. The tetrad, which geometrically gives the cross and the square, is the perfect number; now, it is in perfection of form that the intelligent soul manifests; according to this revelation of the Mischna, the child would not become animated in the mother's womb till after the complete formation of all its members.

Fifth Hour. Man stands upon his feet, he is weaned from earth, he walks and goes where he will.

Explanation. The number five is that of the soul, typified by the quintessence which results from the equilibrium of the four elements; in the Tarot this number is represented by the high-priest or spiritual autocrat, type of the human will, that high-priestess who alone decides our eternal destinies.

Sixth Hour. The animals pass before Adam, and he gives a suitable name to each.

Explanation. Man by toil subdues the earth and overcomes the animals; by the manifestation of his liberty he produces his word or speech in the environment which obeys him; herein primordial creation is completed. God formed man on the sixth day, but at the sixth hour of the day man fulfils the work of God, and to some extent recreates

himself, by en- throning himself as king of nature, which he subjects by his speech.

Seventh Hour. God gives Adam a companion brought forth out of the man's own substance.

Explanation. When God had created man in his own image, He rested on the seventh day, for He had given unto Himself a fruitful bride who would unceasingly work for Him; nature is the bride of God, and God rests on her. Man, becoming creator in his turn by means of the word, gives himself a companion like unto himself, on whose love he may lean henceforth; woman is the work of man; by loving her, he makes her beautiful, and he also makes her a mother; woman is true human nature, daughter and mother of man, granddaughter and grandmother of God.

Eighth Hour. Adam and Eve enter the nuptial bed; they are two when they lie down, and when they arise they are four.

Explanation. The tetrad joined to the tetrad represents form balancing form, creation issuing from creation, the eternal equipoise of life; seven being the number of God's rest, the unity which follows it signifies man, who toils and co-operates with nature in the work of creation.

Ninth Hour. God imposes his law on man.

Explanation. Nine is the number of initiation, because, being composed of three times three, it represents the divine idea and the absolute philosophy of numbers, for which reason Apollonius says that the mysteries of the number nine are not to be revealed.

Tenth Hour. At the tenth hour Adam falls into sin.

Explanation. According to the kabbalist ten is the number of matter, of which the special sign is zero; in the tree of the sephiroth ten represents Malchuth, or exterior and material substance; the sin of Adam is therefore materialism, and the fruit which he plucks from the tree represents flesh isolated from spirit, zero separated from unity, the

schism of the number ten, giving on the one side a despoiled unity and on the other nothingness and death.

Eleventh Hour. At the eleventh hour the sinner is condemned to labour, and to expiate his sin by suffering.

Explanation. In the Tarot, eleven represents force, which is acquired through trials; God sends man pain as a means of salvation, and hence he must strive and endure that he may conquer intelligence and life.

Twelfth Hour. Man and woman undergo their sentence; the expiation begins, and the liberator is promised.

Explanation. Such is the completion of moral birth; man is fulfilled, for he is dedicated to the sacrifice which regenerates; the exile of Adam is like that of Oedipus; like Oedipus he becomes the father of two enemies, but the daughter of Oedipus is the pious and virginal Antigone, while Mary issues from the race of Adam.
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